B'nai B'rith Magazine

Volume XXXIX, No. 10 JULY, 1925

Interlude at Smyrna
By Israel Cohen

Religious Liberalism and Social Radicalism
By Reinhold Niebuhr

Women of the Talmud
By Sarah Goldberg

A Gentile's View of Prejudice
By John W. Herring

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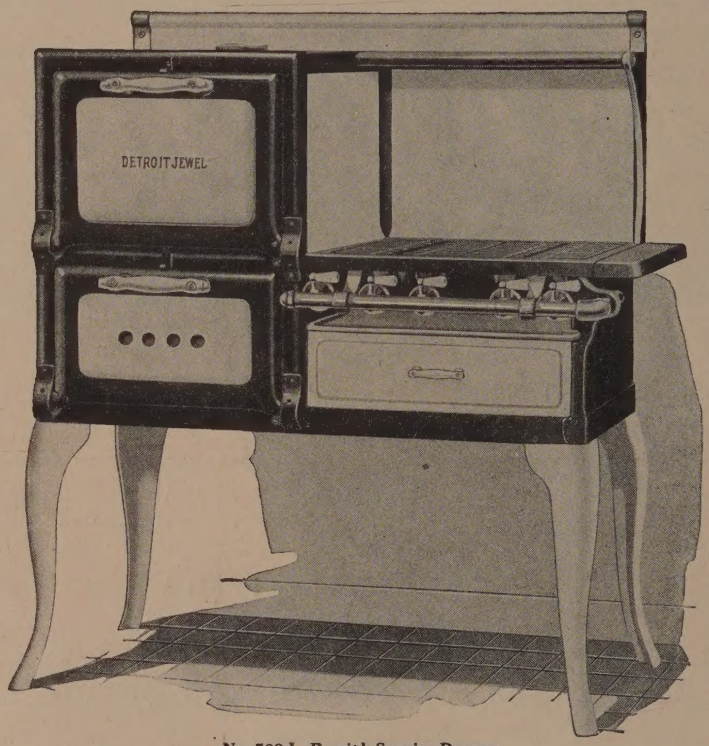

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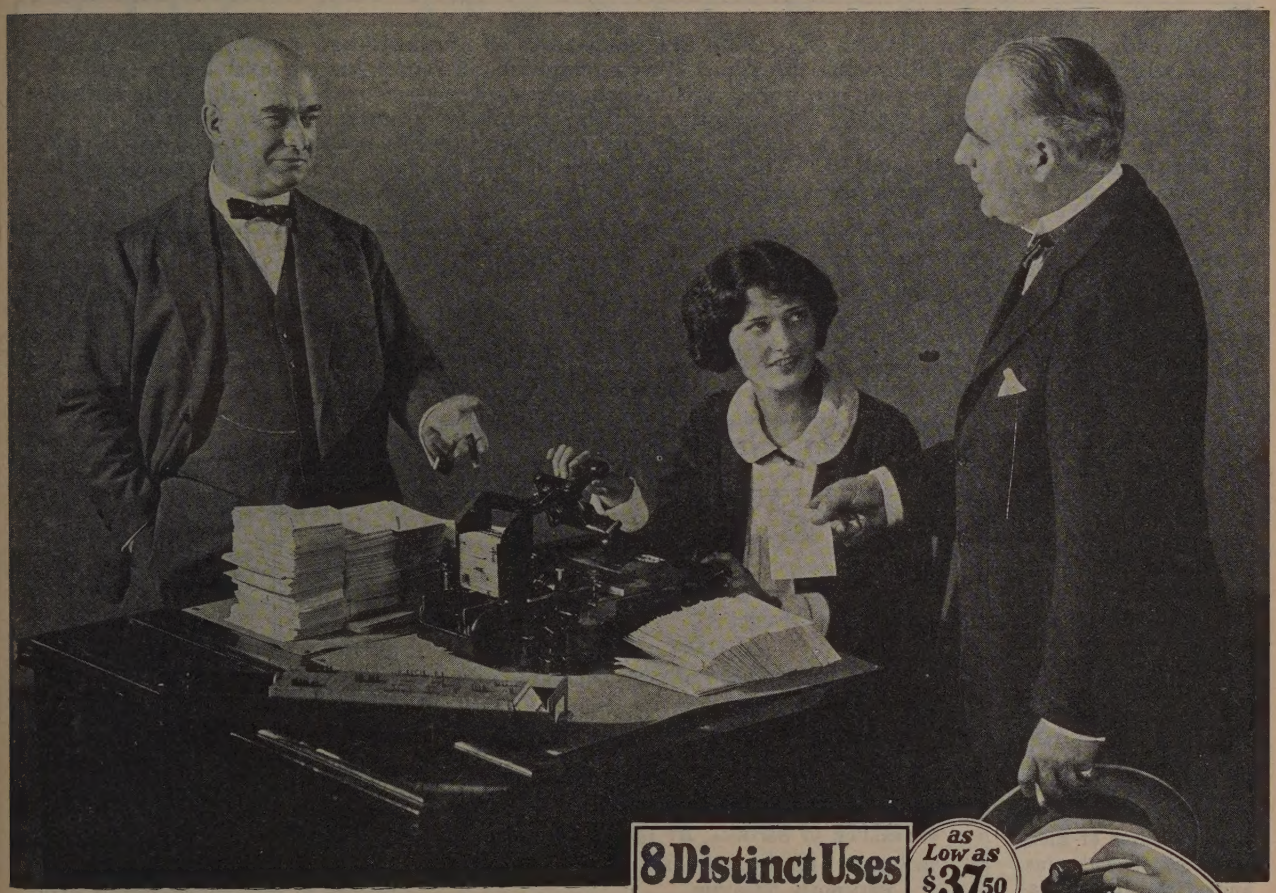

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ISRAEL Cohen is general secretary of the World Zionist Organization and an author and lecturer of note. He has acted as special correspondent for the principal British newspapers, including *The Times*, *Manchester Guardian* and *Westminster Gazette*, has successfully directed publicity for the Zionist Organization, Central Office, London, since 1918; has investigated anti-Jewish outrages in Poland and Hungary and was the Zionist emissary among Jews of Egypt, Australia, New Zealand, the Philippines, China, Manchuria, Japan, Straits Settlement, Java, and India in raising money for the Palestine Foundation; is editor of Zionist Work in Palestine, and of the Jewish National Fund Year Book; author of Jewish Life in Modern Times, the Ruhleben Prison Camp, Report on the Pogroms in Poland and numerous pamphlets on Jewish and Zionist subjects. He is a member of London Lodge, of the B'nai B'rith.

REINHOLD Niebuhr is pastor of the Bethel Evangelical Church of Detroit. As a minister of exceptionally liberal views and as a frequent contributor to the *Atlantic Monthly* and other magazines, he has won a large following.

SARAH Goldberg, a graduate student at Columbia University, is working for her Ph. D. degree. Her present article is the second of a series of studies of the social history of Jewish women, the first of which appeared in the April issue of the B'NAI B'RITH MAGAZINE. She was born in Russia, came to this country as a child and received her bachelor and master degrees at the University of Missouri and Washington University respectively.

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During the summer months, the Supplement will not appear.

THE Rev. John W. Herring is secretary of the Committee on Goodwill Between Jews and Christians of the Federal Council of Churches of Christ in America. Educated, among other institutions, at Chicago and Columbia universities, a student of immigrant and labor questions and a journalist of marked ability, the Rev. Mr. Herring has been a most potent factor in breaking down race and religious prejudice. He was pastor of a congregation in Terre Haute when chosen as secretary of the Committee on Goodwill, and is also general director of the Midwest Council, an organization to promote open forums, group discussion leagues, student forums and civil sociological institutes, which operates in twelve central states.

SAMUEL S. Cohen, one of the contributing editors of the B'NAI B'RITH MAGAZINE, is professor of theology at Hebrew Union College, Cincinnati. He was formerly rabbi of Temple Mizpah, Chicago.

JOEL Blau, a frequent contributor to the B'NAI B'RITH MAGAZINE, is rabbi of Temple Peni El, New York, and author of "The Wonder of Life," which was reviewed in the June issue.

THE B'NAI B'RITH MAGAZINE goes to members of the order for the nominal sum of fifty cents a year. Non-members pay one dollar a year. Although the magazine is the official organ of the Independent Order of B'nai B'rith, subscription to it is not compulsory. Members who do not believe it worth the fifty cents charged for it may relieve themselves of further subscription payments by sending a statement to that effect on their stationery to the editorial office.

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Alfred M. Cohen, editor; Leon L. Lewis, managing editor; Victor Rubin, assistant editor; Max Heller, Samuel S. Cohen, Max L. Margolis, Felix A. Levy, David Philipson, Morris Fishbein, Martin A. Zielonka, contributing editors.

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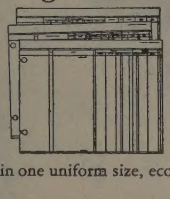

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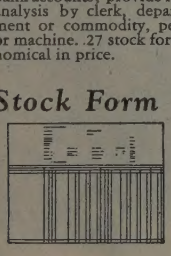

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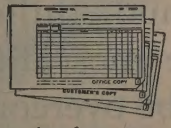

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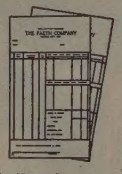

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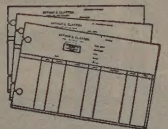

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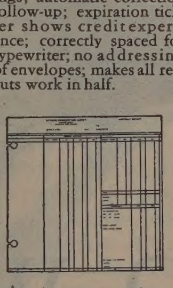

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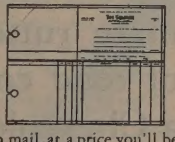

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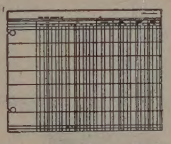

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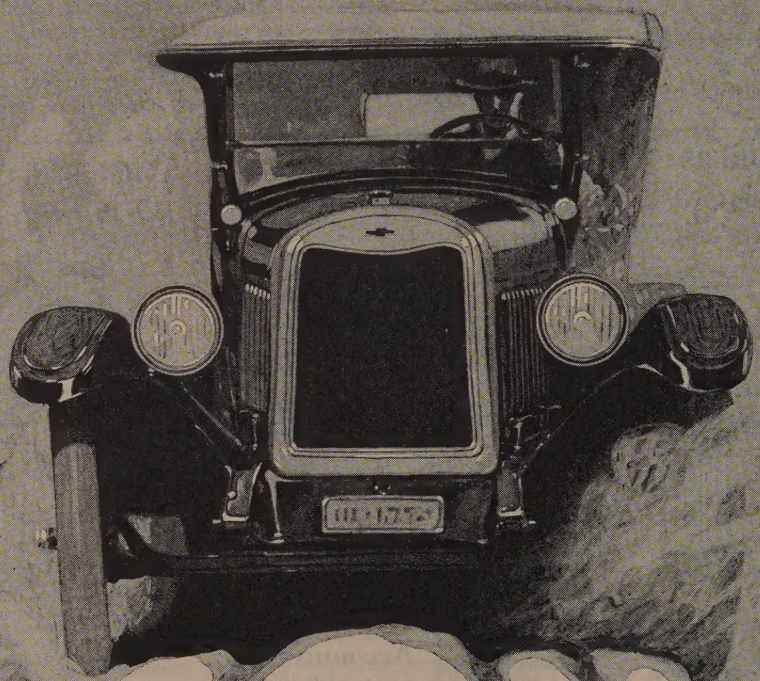

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The National Jewish Monthly
VOLUME XXXIX JULY, 1925 NUMBER 10

Progress *of* Events

Are We Undesirable?

WHEN a Nordic taps a fellow American over the head in the pursuit of ready cash, he is a criminal. When a Jew surreptitiously enters the basement and picks up a few unconsidered trifles for his junk wagon, he is a member of a criminal race and a living example of the wisdom of Albert Johnson, Lothrop Stoddard and Hiram W. Evans.

G. George Fox, Director of Social Service for District No. 6 of the Independent Order of B'nai B'rith, remarks on this phenomenon in a report submitted to his District Grand Lodge: "From time to time editorials appear, the import of which is that the Jews who largely come from South-eastern Europe are unassimilable and undesirable. The Jewish names of criminals are heralded about, and the anti-Semitic journals have repeated the story of the undesirability of Israel from the criminal view-point again and again."

To disprove these charges, Rabbi Fox set about finding out exactly how undesirable we were. Questionnaires were sent to every penal institution in the eight states and four Canadian provinces forming the District, and the results compiled. They completely vindicated the Jew.

"Out of 21,137,453 inhabitants of the eight American states in which the survey was made," reads a portion of his report, "there are 448,005 Jews, the Jewish population being 2.12 per cent of the general population. Out of 21,357 prisoners, 272 are Jews, the Jewish prison population being only 1.25 per cent of the general prison population. This shows that the percentage of Jews in penal institutions is only slightly more than one-half of the percentage of Jews of the general population. In other words, among every 10,000 non-Jewish inhabitants, we find 10 in prison; among every 10,000 Jewish inhabitants we find only 6 in prison. I think we are justified in branding as false the accusation against the criminality of the Jew."

A more detailed study of these statistics is interesting. Only four of the twelve penal institutions in the four Canadian provinces hold Jewish prisoners, and the total in these is 14, making a total for the whole District of 286. In Illinois, where Jews form 3.97 per cent of the total population, of every 100,000 non-Jews, there are 103.45 in penal institutions, while out of every 100,000 Jews, there are only 36. In Wisconsin, where 82 out of every 100,000 non-Jews are incarcerated, only 29.7 of every 100,000 Jews are incarcerated. In Nebraska the proportion is 71.05 non-Jews and 20.85 Jews. In South Dakota it is 74 non-Jews and *no* Jews. Elsewhere the proportion of Jewish to non-Jewish criminal is more equal. Taking the eight states which make up the Sixth District—Illinois, Iowa, Michigan, Minnesota, Nebraska, the Dakotas and Wisconsin—101.9 out of every 100,000 non-Jews are prisoners, compared with 60.7 out of every 100,000 Jews.

Not only are there fewer Jews than Gentile criminals compared with their respective population, but the nature of the crimes of Jews is less serious. A study of the 286 criminal records shows that 208 are imprisoned for crimes against property—larceny and robbery principally—only 22 for crimes against life and body, including twelve for murder, only 21 for sexual delinquency (mainly minor violations) and 35 for miscellaneous infractions of the law. In this last category, were a half dozen violators of the prohibition law and two bootleggers. It is gratifying to know that only five Jews in eight states had committed arson and only four had broken the anti-narcotic laws.

A Federal Council of Synagogues

FOR the first time in American history, representatives of reform, conservative and orthodox groups meet, in New York City, to consider a program of co-operation for all Americans of Jewish faith. Five leading congregational and rabbinical organizations are represented: The Union of American Hebrew Congregations, the Central Conference of American Rabbis, the United Synagogue, the United Rabbinical Assembly and the Union of Orthodox Congregations.

The representatives unanimously adopt a resolution calling for the organization of a conference of national congregational and rabbinical organizations and appoint a committee of ten to draft the terms. The resolution, worth the attention of every Jew, reads: "We, recognizing the fundamental spiritual unity which binds us as Jews, believing that the Synagogue is the basic and essential unit in our Jewish life, and believing in the desirability of taking counsel together for a sacred purpose of preserving and fostering Judaism in America, recommend to the organizations, represented at this meeting, that a conference composed of national congregational, rabbinical organizations be formed for the purpose of enabling them to speak and act unitedly in furthering such religious interests as all these constituent national organizations share in common, it being clearly provided that such proposed conference in no way interfere with the religious administrative autonomy of any of the constituent organizations."

Rabbi Abram Simon, President of the Central Conference of American Rabbis, tells the delegates that there are only 750 congregations in America—reform, conservative and orthodox—with a membership of 750,000, besides 1,000 smaller unaffiliated congregations. Altogether not more than 1,500,000 Americans are affiliated with the Synagogue. Rabbi Simon's comment on this situation is interesting. "Does this mean," asks the Rabbi, pointedly, "that not even one-half of the Jews of this country are identified with religion and religious institutions? Does this mean that we are not essentially a people of religion?

"There is a general understanding that the best way to advance the cause of Judaism is by Jewish education and the best way to guarantee the solution of the problems in Jewish education is by co-operative action. I believe that a call from all the congregational and rabbinical organizations of our country for several million dollars will not fall on deaf ears. Only the representatives of such national conferences as we represent can indicate the attitude of Judaism toward the public schools, and not only toward the public school, but also toward a week-day religious instruction. We Jews, lovers of the Book and of religion, have no unified and accepted stand upon this great problem. We may be theoretically united; in the eyes of American leaders and educators we are hopelessly apart. . . . It is a splendid thing for us of the Household of Israel to find ourselves privileged to co-operate with non-Jewish bodies, but the true criterion will be our ability as national congregational organizations and rabbinical groups to federate our endeavors. The basis for the finest good will in the Jewish community is the creation of a Federal Council of Synagogues of America."

A Friend of the Jews

IN spite of Mark Antony's quip as reported by Shakespeare, it is human to wish the good that men do to live after them, the evil to be interred with their bones. So let it be with LaFollette!

From a Jewish point of view, the good far outweighed the evil. When news came of the frightful massacre of our co-religionists in Russia, LaFollette fought bitterly to annul our treaty and break off diplomatic relations with the government of the Czar. When anti-Semites attempted to prevent Louis D. Brandeis from mounting to the bench of the United States Supreme Court, the same LaFollette threw himself into the contest, both in the columns of his Weekly and on the floor of the Senate, on the side of the Jew. His support in a party which he nominated brought to Sol Levitan, the Madison banker, the treasureship of the state of Wisconsin, and his condemnation of the Ku Klux Klan in the presidential campaign was strong, sincere, unmistakable.

The one blot on his record was his motion to print at public expense the only anti-Semitic document ever published by our government—the memorial to the United States of the Friends of Hungary. When astonished Jewish leaders demanded an explanation, his reply was that the memorial had been given to him when he was ill, that he had not acquainted himself with its contents and had presented it merely as a favor to the Hungarian organization. Political enemies made the most of the Hungarian memorial in the last days of the campaign and undoubtedly alienated many votes from his support. Probably few, however, in spite of a negligence difficult to understand in a nature so thorough as LaFollette's, honestly believed that he had meant to bring calumny upon the Jews. His entire career, from the time he entered the office of district attorney of Dane County; his whole political philosophy; everything his hand wrote or his tongue uttered argued against it. Jews were his friends and associates. He was their champion in the hour of need.

Time will probably show LaFollette's contributions to political thought more slender than his admirers now believe. He created little in the way of political or economic machinery and advanced no new political or economic conceptions. The measures for which he so courageously fought — laws against monopoly, laws against special privilege, laws regulating railroads and public utilities, laws bringing political control nearer the people—all were borrowed from other minds. His political philosophy was a synthesis of the best he saw about him. He was a reformer—not a revolutionist. He looked to the past rather than to the future for his political ideals.

What he brought to all these ideals was the force of a powerful personality. Through LaFollette, the grip of the railroads on Wisconsin was broken. Through LaFollette, the Sherman anti-trust law, enacted in 1893, glowed with new life. Through LaFollette, the rights of seamen, as formulated by Andrew Furuseth, became law. Fighting Bob could read a table of statistics with such dramatic effect that the figures throbbed with meaning. He once aroused a wave of enthusiasm for "progressivism" by merely reading a roll of names from the rostrum of the state senate.

Picturesque, dramatic—he had hesitated between the stage and politics as a career in his youth—honest, fearless, democratic, imbued with the human touch, LaFollette has won a niche for himself through the strength of his unique and powerful personality.

Bootleg Statistics

EDWARD CURRAN, commissioner of immigration, announces that 200,000 immigrants have been smuggled into this country from Canada and Mexico during the year. Considering the fact that the total Canadian immigration in 1924 was 116,000 and the total Mexican immigration probably less, we should call that a generous estimate.

Canada's immigration laws are practically as strict as our own, and its immigrants come largely from England and the northern European continent. Those Jews who are eligible to enter Canada can come directly to the United States under the quota law. Eastern European Jews can't get into Canada in the first place, and so can't be smuggled from there into this country in the second.

As for Mexico, the Jewish immigration, according to accurate records kept by the B'nai B'rith Mexican Bureau, does not exceed 500 a month. In other words, if the entire Jewish population should cross into the United States as fast as it entered Mexico, it would amount to only 6,000, or just 3 per cent of Mr. Curran's estimate.

Two-hundred-thousand is a large number. To smuggle that number would mean the existence of a huge organization with hundreds of agents in Europe, Canada and Mexico, and backed by millions of dollars.

Unless all the 200,000 entered this country by way of a very few gateways, it would be obviously impossible for even astute immigration officials to estimate their number, and if they entered by only a few ways, their

large and continuous numbers would immediately expose them.

Perhaps what Mr. Curran has reference to is the large immigration of native Canadians and Mexicans who fail to comply with the formalities of the law—but who would be admitted anyway. America is still the land of lure for thousands of Canadian and Mexicans to the dismay of their own governments. The fact that 200,000 North-Americans, who are eligible under our law anyway, walk in through the family entrance instead of through the front door, is scarcely something to get excited about. Fortunately for Mr. Curran and this country 200,000 ineligibles can *not* get in. Otherwise, our favorite enemy (vide Hearst papers) the Japanese, could effect an entry in even easier fashion than by airplanes, to which Mr. Brisbane so often alludes. If 200,000 inferior, unorganized, poverty-stricken refugees from Europe can be smuggled into our country so rapidly, an army of crafty little yellow men large enough to wipe up Chicago, New York and San Francisco could sneak into this country in less time than it takes to say Trotzky, by the simple expedient of disguising as non-quota immigrants.

When False Hopes Fall

HUNDREDS of Jewish immigrants, gathered from many parts of Europe, hold a demonstration in Mexico City against representatives of the Emergency Committee on Jewish Refugees. Men, women and children march through the principal streets of the city, bearing banners with the inscription: "Manifestation of protest of the Jewish agriculturists against members of the delegates of the United States." A short halt is made before the office of *"El Excelsior,"* one of the principal newspapers. At the Hotel Geneva they attempt to enter, but are held back long enough to allow the American delegates to escape by a rear door. The leaders finally gain admittance, search the entire hotel in vain, then form a public forum to voice their censure of the visitors.

In the meantime the astonished American representatives, Dr. Maurice Hexter of Boston, and Charles E. Asnis of Philadelphia, can only protest that they came to Mexico to study conditions and determine the best solution for the immigrants, and that they did not and do not favor colonization.

Commenting upon the incident, Louis Marshall, who is chairman of the Emergency Committee, said: "Apparently these immigrants came to Mexico relying upon representations made by irresponsible persons that they would be given land and money for colonization in Lower California and they expected that the investigators would supply them with the necessary means, even though the immigrants were entirely without farming experience. The investigators having expressed the opinion that such a project was, under the circumstances, inadvisable, the immigrants paraded by way of protest."

Except for the fact that hundreds of Jewish refugees watched the parade from in front of the B'nai B'rith headquarters, the Order is not directly or indirectly concerned in the incident. In a land where a riot is as commonplace a method of expressing opinion as writing a letter to *The Times* in London or passing a resolution in the United States, a little thing like a parade and searching a hotel for delegates will probably reflect no embarrassment on the Jewish population.

The embarrassing thing is that well-meaning Jews, controlled by their emotions and with no basis for them in common sense, should deliberately arouse false hopes in thousands of Jewish refugees. As repeatedly pointed out in these columns, the only immediate prospect for the Jew in Mexico lies in trade and in small industry. The alternatives are abject peonage—and starvation. The Mexico City demonstration was at worst a breach of courtesy. The raising of false hopes by irresponsible persons that led up to the demonstration is a breach of humanity, no less cruel because it is ignorant and based on sentiment.

What's in a Name—When it Sounds Jewish

HENRY FORD always thought that Sir Isaac Newton was the discoverer of a fig cookie, and Euclid a Cleveland subdivider, until he learned that a man by the name of Einstein or Eisenstein or something like that, had announced a theory of relativity; whereupon he began throwing Dearborn Independents all over the place. After getting a report from his research department to the effect that Sir Isaac and this fellow Euclid were not Jewish, he began supporting the Newtonian theory of gravitation and the Euclidian conception of mathematics with all the skill and forcefulness of his able editorial staff. In this pastime he was joined by several Nordic professors who seemed to take it as a personal affront that a man with "stein" hitched to the end of his name should discover anything. Unfortunately none of the heavenly bodies could be induced to take sides, so that after the last solar eclipse it looked as though the non-Nordic light rays were acting according to Einstein's prediction after all. Yet Ford, who once said nasty things about the classics, decided to remain a classicist in the realm of physics and mathematics.

When the news reaches Detroit that another "stein" is winning fame, one may expect a new protest on the part of leading Independent, (in the Dearborn sense) thought. This "stein" is entirely different from Einstein. He is a sculptor, who, starting where Rodin left off, is shattering all artistic precedent. And his latest effort, the W. H. Hudson Memorial, is perhaps the most modern and daring of his works.

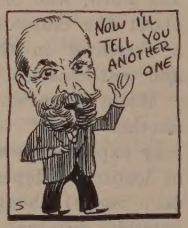
Jacob Epstein, exponent of extreme modernism in sculpture, need not worry that his work is mediocre simply because England has no Henry Ford to attack it. All classes of Jews apparently have their particular species of anti-Semite, a fact which suggests a striking parallel in the animal kingdom. Epstein's flea is Homersville Hague, a painter and sculptor himself who has even exhibited in the Royal Academy. The other day he denounced the Hudson Memorial from a soap-box in Hyde Park for twelve straight hours, pausing only long enough between attacks for water and sandwiches.

Bernard Shaw, the fiery old vegetarian, immediately took up the cudgels for Epstein, in a letter to the Times: "Epstein's memorial is the real thing," he wrote. "It demonstrates the power of stone and conveys the illusion of strenuous passion. Those who hate it should have a monument done by photosculpture, using a popular actress as a model."

Being a storm center is as natural for a Jew of superior talent as receiving flowers is for a pretty girl. And though it is quite possible that the sculptor's Jewishness has nothing to do with the opposition to his conceptions of art, one wonders whether a fellow sculptor would talk himself into a frog in the throat to denounce the statue of Sir Bohn-Heade, R. A. Probably no more than Ford would denounce a theory of which he can have not the slightest conception were it the Robinson Relativity Theory, as opposed to Isaac Cohen's law of gravitation and Euclivitz' mathematics.

A Cross-Section *of* American Jewish News *of the* Month

Social Welfare



CHARLES EVAN HUGHES, former secretary of state, attacked racial and religious bigotry and the passion for uniformity at the one hundred fiftieth anniversary of the Battle of Bunker Hill. "Homogeneity of race here is impossible," said Mr. Hughes, "but true Americanism is of the spirit, not of any race or strain. The bigoted citizen, however boastful of long American descent, who would deny political privileges to his fellow citizen because of race or creed is exhibiting not his Americanism, but his lack of it." A second monument should be erected at Boston to mark the site of Mr. Hughes' Battle on Bunk. . . .

. . . "If a man thinks that in order to be a good Protestant he must hate all Catholics, he is disloyal to his own faith and is un-Christian besides. If any Catholic in the same way hates Protestants it is equally bad—and worse. If a Christian hate the Jews, the poor Christian is unworthy of the name. And if a Jew hates Christians he does not follow the teachings of his faith." This is the epitome of a sermon on loyalty delivered by Father James M. Gillis of the Paulist Fathers before 1,200 New York firemen assembled at the annual communion breakfast of the Holy Name Society of New York. . . .

. . . Free speech is freer, but intolerance is still great," concludes a report of the American Civil Liberties Union. The Union, among other objects, favors the repeal of the war-time passport control law under which the secretary of state issues passports, and under which Count Karolyi was barred, and opposition to the proposed deportation of aliens for slight offenses. . . .

. . . The executive committee of the Union of American Hebrew Congregations adopted a budget calling for the expenditure of more than $500,000 for the revitalization of Judaism, the strengthening of the synagogue and the training of religious leaders. . . .

. . . Evolution has received the okeh of western rabbis. "The teaching of evolution does not conflict with the teaching of Judaism," reads a resolution adopted by the Western Association of Jewish Ministers, at San Francisco. . . .

. . . Robert Krumholtz, of Springfield, Ohio, won the American Legion's annual essay contest for American school children on the subject, "Why communism is a menace to Americanism." . . .

. . . Only 545 Jews are inmates of the sixteen state hospitals and penal and corrective institutions in California, a figure far below the proportion of Jewish population, according to a report read at the annual meeting of the Jewish Committee for Personal Service at Sacramento. Dr. Rudolph I. Coffee, of Temple Sinai, Oakland, was re-elected president. . . .

. . . Hereafter Stars of David will bloom beside the crosses on Flanders Field, if plans of the army and navy committee of the Jewish Welfare Board are effected. A resolution adopted by the Sixty-eighth Congress authorizes the erection of Star of David markers on the graves of American Jewish soldiers. . . .

. . . America will soon be the most important Jewish center in the world predicted Dr. Henry Sliosberg, eminent Russian jurist and Jewish leader, when banquetted in New York. This statement will probably take the conceit out of many an Israelite who fancies America already the most important center. . . .

. . . Thanks to the enterprise of an American Jew, Mr. Vinnik, Jerusalem is to have its first skyscraper, a ten-story building on Ben Yehuda street, near Zion Theatre. Now if someone only introduces yellow taxis, a roof garden, radio, movies, jazz and an Episcopal or Christian Science Church —the homeland might be made ever so much more home-like for thousands of other American Jews. . . .

Politics

WITH logical consistency, the Klan-ridden common council of Richmond, Virginia, refused to allow local Italians to raise a statue to Christopher Columbus, on the ground that he was a foreigner. Columbus, like Jesus, would have been ineligible to membership in the Klan. . . .

. . . Plans to put religious education into American public schools are disclosed by a survey made by the Commission on the Church and Christian Education, to be submitted before the Universal Christian Conference on Life and Work at Stockholm. Says the report: " . . . today, when the public schools are taking on the dimensions of life itself, and when they undertake to furnish children an environment simplified, purified, widened, balanced and rightly proportioned the omission of religion conveys a powerful condemnatory suggestion. The principle of the separation of Church and State must be so construed as to render the State a fosterer of no-religion or atheism." . . . .

. . . The issue of religious instructon in co-operation with the public schools was brought into the courts, when Lawrence B. Stein, a Mount Vernon, New York, taxpayer, sought to enjoin William H. Holmes, school superintendent, from deducting time from instruction in the fifth and sixth grades to permit pupils to receive religious instruction. Mr. Stein represents the Free Thinkers Association of New York. . . . .

. . . "Religion admits its bankruptcy when it calls on the forces and powers of the state to aid with part time from secular education for religious education," said Rabbi Samuel M. Cohen, national executive director of the United Synagogue, in opposing steps taken to "religionize" the public schools.

. . . Judge Hugo M. Friend was unanimously elected chief justice of the Circuit Court of Cook County (Chicago) by his colleagues. . . .

. . . The B'nai B'rith boasts at least one sheriff among its members, in Leon Schwarz, of Mobile, Alabama, who recently attended the district convention at Montgomery. . . .

Immigration

JEWISH Veterans of the Wars of the Republic, meeting in New York City, condemned America's discriminatory immigration policy. Incidentally they brought out that Jews, though forming only 3 per cent of the population, contributed 5 per cent of the number of those in service. More than 200,000 Americans of Jewish faith were in service; 40,000 were engaged in battle; 15,000 were casualties; 3,500 made the supreme sacrifice and 800 were cited for valor and three (out of a total of 70) won the Congressional Medal of Honor. . . .

. . . Reports that James J. Davis, secretary of labor, has agreed to support Congressman Albert Johnson in restricting admission of non-quota immigrants, brought prompt denial from Secretary Davis: "Of course, the bona-fide intention of each person, the length of stay and all surrounding circumstances will be carefully scrutinized in order to detect any attempts to evade the law, and if persons obtain admission under non-quota provisions with a wrongful intent to remain permanently, they will be deported. But the fact that some may have, in the past, attempted to evade the non-quota provisions will not in any way influence the department to propose restrictions in the admission. It is exclusively a matter for the direction of the consuls issuing visas to investigate each applicant to determine whether application is made in good faith or not and a similar inquiry on arrival at the port of entry." . . .

. . . Dissatisfied with the method of distributing visas, Congressman Nathan D. Perlman sailed for Europe to study the emigration situation in Germany, Hungary, Austria, Czecho-Slovakia, Poland and other East European countries. "I hope to make some suggestions to our officials abroad which will lessen the hardships of the emigrants," he said. "I want to find out whether wives and children of rabbis are being granted non-quota certificates. . . .

The Arts and Learning

A CHICAGO University professor announces that King Solomon's proverbs were not original, but were borrowed from an Egyptian scribe, Ammonemopeth, who lived a few hundred years before. Perhaps that is what Solomon meant when he winked and said, "Verily, there is nothing new under the sun." . . .

. . . A replica of the Temple of Solomon will be erected at the sesquicentennial exposition in Philadelphia next year. It will be one of the largest buildings on the grounds and will be a unit in a scheme of edifices tracing the history of man from the time of the Chaldees to the fall of Rome. . . .

. . . The union of American colleges and universities to exploit the archaeological possibilities of Palestine and Syria is proposed by Dr. Clarence S. Fisher, of Philadelphia, formerly of the University of Pennsylvania Museum. Without such cooperation, says Dr. Fisher, the high cost of excavating, makes this form of research prohibitive to most educational institutions. . . .

. . . Five Jewish musicians, meeting in New York, organized a Society for the Advancement of Synagogual Music. Every year a leading musician will be commissioned to write a service or new musical setting to important texts, prize contests will be held, a musical literature of synagogual music will be created and a hymnal for use in Sunday school services will be compiled. . . .

. . . Irving Berlin, composer of 300 songs, who began his career in Tin Pan Alley as a singing waiter, is reported engaged to the daughter of Clarence Mackay, president of the Postal Telegraph Company. Newspaper dispatches tell of Cardinal Hayes' asking the Pope for a special dispensation to permit the marriage of the Jewish Jazz King and the Catholic heiress. . . .

. . . Profits resulting from the production of "The Miracle" by Morris Gest in St. Louis will be divided among charitable institutions, including the St. Louis Federation of Jewish Charities. . . .

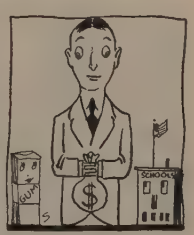
Philanthropy

EDUCATION of the public, rather than the erection of elaborate buildings, is the need of the Jewish social center, according to a speaker at the National Convention of Jewish Social Service Workers, which met in Denver. Education of the public is replacing the cross-word puzzle as the favorite American amusement,—with everyone wanting to do the educating and no one caring to receive it. . . .

. . . The Jewish ideal of practical idealism is exemplified in the plan of the Central Jewish Institute, of New York, for financing a summer camp by the issuance of a $100,000 four per cent bond issue. To this the directors have subscribed $35,000; the rest will be disposed largely to parents of children attending the camp.

. . . An Overseas Community Chest of $15,000,000 for the purpose of helping between 20,000 and 30,000 Jewish families to colonize the 200,000 acres of southern Ukrainia and Crimea offered by the Soviet government is the objective of the Joint Distribution Committee, it was revealed by Felix M. Warburg, chairman, following the return of David A. Brown, J. D. C. representative, from an extensive tour of investigation. . . .

. . . Louis Bamberger formally presented a public museum to the city of Newark at a ceremony in which Jews and Christians took part. The Rt. Rev. Edwin S. Lines, bishop of the diocese, gave the invocation and Rabbi Solomon Foster, the benediction. The structure, which will cost more than $650,000, will be devoted to the exposition of examples of both the industrial and the fine arts. . . .



. . . Jewish education costs about $5,000,000 annually, according to a survey by the Bureau of Jewish Education. Considering that this is paid for the maintenance of 1,000 week-day schools, 500 Sunday schools and 300 recreation centers, the sum is not exorbitant. A per capita expenditure of something over one dollar a year does not exceed by an alarming degree the per capita expenditure for chewing gum or salted peanuts. . . .

Interlude *at* Smyrna

By Israel Cohen

The Burning of Smyrna—As Seen Aboard H. M. S. Iron Duke

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A PICTURESQUE vision lay before us as the ship dropped anchor a mile from the shore. Beyond the calm, green sea, and beneath a sky of wondrous blue, there stretched a long, dream-like city of greyish-white, relieved here and there by the red and yellow of some painted house-fronts and by occasional tints of darker hue. Its graceful outlines spread gently upwards over a spacious hill, which formed a pale background to some lofty cypresses, crowned on the extreme left by the crumbling ramparts of an ancient tower, and flanked, in the foreground, on the right by a gaily-colored mosque. It looked, beneath the genial sun, like the chaste and silent abode of eternal peace—this city that has been rent and ravaged by earthquake, fire, and plague more often than any other city in the East.

A flotilla of boats soon came swarming around the ship, and the cries of the befezzed boatmen rose in rival chorus. But before I could descend, my passport was scrutinized and stamped by an official wearing an astrakhan hat, broadside on, like that of Mustapha Kemal, and examined again by another official standing at the top of the ship's ladder; whilst, after I had been rowed in a dilapidated tub to the shore, I had to present my passport once again to a third official on the quay, and then to give it up to a fourth and superior functionary, who, seated at a table in front of his office, handed me a dirty receipt in a Turkish scrawl. I now had, and deserved, the right to roam the city that had given birth to two such diverse celebrities as the greatest of Greek poets, Homer, and the most notorious of false Messiahs, Sabbetai Zevi.

Leaving the quayside for a shabby street, and threading my way through a succession of other streets of similar shabbiness, I presently came to the bazaar, a long, narrow thoroughfare, closely bordered with shops and stores of every kind, which were stocked with silks, carpets and divers fabrics, and which alternated with busy little restaurants and cafes. Then I passed through a covered avenue of boot-shops, whose pungent odors mingled with those from the neighboring bakers and butchers; and upon emerging, I found myself in a noisy road, in which newspaper boys were shouting the latest news about the Kurdish revolt and met with a quick sale for their papers.

SUDDENLY the din and bustle ceased, for I had reached a quarter where all the shops were closed, the windows being covered with dirty grey shutters, bolted and barred. It looked like a city of the dead, for not a soul was to be seen, nor a sound to be heard. But it was only the Jewish quarter, enjoying the peace of the Sabbath. I had a letter of introduction from a Jewish merchant in Athens to a friend, but the address was that of his shop, and as this, like all the others, was closed, I stood perplexed, disappointed at the thought of being baffled in my quest. But a moment later I was approached by a middle-aged Jew in a fez, who greeted me in French. I showed him my letter, but he was unable to tell me where to find the person to whom it was written.

"All Jewish shops in Smyrna, with very rare exceptions, are closed on the Sabbath," he explained. "They are also closed on the Friday, which is a compulsory day of rest, and all those who infringe this regulation are fined. Many Turks complain of this new law and say that it is unnecessary. They declare that Friday is a simply a day for prayer and that there is no religious precept that shops must be shut. But whilst the Moslems close only one day, we have to close two, and that does not improve our position."

"Will you show me the town?" I asked. "I have just two hours, until my ship leaves."

He smiled, half in pity, half in wonderment. "There is nothing to see—nothing. Whatever there was to see before has gone, destroyed by fire—you know, the great fire."

"I want to see the part that has been destroyed," I said.

"It's dangerous," he replied, "occupied by thieves, by people who have come from other towns, by refugees from villages, who have made their homes among the ruins. Nobody dares go there."

"Let's go as far as we can, if not to the inner streets," I urged.

We soon came to the stricken quarter, the scene of the terrible fire that took place two years ago. There were streets of ruined and roofless houses and shops, gaunt fragments of walls, jagged parts of window-frames, scorched and battered doors, heaps of bricks and rubbish, vast yawning cavities that once held the foundations of stately mansions, whilst every hundred yards revealed the debris of other streets in an endless perspective of chaos and desolation.

"The whole fire was over in less than a day," explained my companion. "Don't ask me to tell you how it came: it is over. No Turkish houses were burned—only Greek and Armenian, by the thousand. And thousands of Greeks were killed too, and all their things stolen . . . You see that horse and carriage," pointing to a passing vehicle driven by a disreputable-looking Turk—"they once belonged to a Greek, who either had his throat cut or else had to flee."

"AND were Jewish houses destroyed too?" I asked.

"A few hundred—houses, shops, and offices. I lost mine."

"And did you get compensation?"

"From whom—how?"

"And has any beginning been made towards restoration?"

"So soon? It's only little more than two years since the fire."

"Take me now to the Jewish quarter," I said, "and tell me about it."

We left the scene of devastation and presently came to a long, quiet street, remarkable for its cleanness, in which all the houses and shops were covered with shutters. We passed the principal synagogue, a tall building of semi-Byzantine character, access to which was barred by locked gates, whilst on the opposite side was a school with a Hebrew inscription. A few yards further we reached the premises of the B'nai B'rith Lodge, which is installed in what was once a private house, and we entered. There was a convenient suite of rooms—for reading, smoking, billiards—all simply furnished, and also a library consisting mostly of French books, with some photographs on the walls. We were joined by another member of the Lodge, also in a fez, and a servant brought in three tiny cups of black coffee, accompanied by the inevitable glasses of water.

I was told that the Lodge had a hundred and fifty members, and maintained close relations with the more important Lodge in Constantinople. There were still 30,000 Jews in Smyrna, after a migration of nearly 8,000 to Greece, Constantinople, Palestine, and to various parts of the East and West. There used to be a total population of half a million in Smyrna: now it had only half that and less. Economic conditions for the Jewish community had become very hard owing to the two obligatory days of rest, and hence some Jews were being slowly compelled to open on the Sabbath.

"Are there any Jews on the municipal council?" I asked.

"No," was the reply. "The Turks don't want us—neither on the municipal council, nor on the Bourse, nor in any branch of political or public activity. So we hold aloof, we keep quiet, we say nothing, we efface ourselves, though when they want our money for charity or anything else they find us."

"HAVE you any Jewish paper?"

"No. We had before the fire, but the office was destroyed, and we had no money or courage to start another. Why should we? We want to be quiet. We attend to our affairs honestly, diligently, and at night we stay at home. We don't want to mix with the others, or to give any excuse for making trouble."

"Have you any Zionist society here?"

"How can you ask? It doesn't exist: it cannot. *C'est interdit.* Did not Palestine belong to Turkey before the war? But with what happiness and yearning we read of all that is taking place in the Holy Land, and how we rejoice that such progress is being made."

We went out into the street again. There were several men and women seated in front of their houses, looking sad and silent—the men in fez and long fur-lined gaberdine, the women mostly in European dress—staring at me as at a being from another world.

Presently we passed a couple of policemen stationed at the entrance of a courtyard that led to a plain but solid building. "That's a prison," remarked my companion. "There are only Turks there—not a single Jew."

We next came to a large, open space, covered with shaggy patches of grass, extending over a slope. "That used to be a Jewish cemetery for four hundred years," explained my guide. "But a few years ago the Turks thought that it would be more suitable for a park. So they decided that it must be cleared of Jewish bodies, and they compelled the representatives of the Jewish community to sign a declaration agreeing to their removal. The corpses were all disinterred and transferred to another place. So even the dead were made to realise that a new regime had been introduced. . . . Just notice the 'park.'"

"And did you receive compensation, or were you given the new place free?"

"Neither one nor the other. We had to submit. I wonder whether the outside world knows what is going on here. The capitulations have been abolished, thanks to the allied powers, and the city has suffered ever since. Commerce is steadily declining—look at the idle port—for the Turks have no appreciation of its value or importance. They have made Angora their capital, though they have the great and beautiful city of Constantinople. What other proof do you want of their stupidity?"

Suddenly I observed some stores with Spaniolish notices in Hebrew lettering in the windows. "Are those Jewish shops?" I asked.

"No. They belong to Turks who have Jewish customers. That is why they are open."

FOR some time we walked in silence, hastening our steps as we made for the quay.

"Do you think the Allies, or at least England, will interest herself in our fate?" asked my companion.

"I'm afraid not. England has her own worries."

"Yes, but England is interested in Mosul," he rejoined.

We had to interrupt the political argument, in order that I might recover my passport. As we approached the quayside. I remarked that the waves had become very choppy. "That is nothing," he said. "I would brave the most stormy sea if I could only escape from here."

I stepped into the boat, and he turned upon me a look of unutterable resignation and envy as he wished me *"Shalom!"*

A Wall of Humanity—Portion of the Multitude Who Fled the Flames and Many of Whom Drowned in the Aegean

The Prophet Daniel

Religious Liberalism *and* Social Radicalism

By *Reinhold Niebuhr*

Illustrated by Lillien

RELIGIOUS liberalism, whether it be Jewish or Christian, is in a most anamolous position at the present time. It professes to revere authorities which it is not really willing to follow and it draws its inspiration from sources with which it is in intellectual but not ethical agreement. I am no authority on Jewish liberalism, and some of the assertions I may make about it may be based upon illusion. But, as I see it, Jewish liberalism has exalted the prophets for the same reason which prompted liberal Christians to exalt the authority of Jesus as against the authority of the Bible.

We are living in a day which is impatient with theological absurdities and which will accept a religious interpretation of life only if that interpretation can be divorced from religious traditions which outrage the intelligence of modern man. Yet, emancipated as the modern man may be, he is not willing to accept anything, particularly not a religion, if it does not have the sanction of some kind of authority. Religion deals with problems so ultimate and makes its sublime affirmations upon the basis of evidence so amazingly complex that every man is more or less a skeptic in regard to his own religious experiences. The religious world view appeals to him at all, only if it has the support of the best minds and souls of his race. But this support has very doubtful value when it expresses itself in traditions which outrage his intelligence and are rooted in cosmological superstitions which he can not share. A vital religion for the modern man must therefore seek the support of an authority which is least dependent upon impossible assumptions. So the Jew turns to the prophets and the Christian turns to Jesus. In the prophets' and in Jesus' religion is a first-hand experience which does not require the support of an elaborate ritual or of an intricate, and sometimes absurd, cosmological system. You can accept the religious experience of both the prophets and Jesus as authentic without believing that the world was created in six days or that salvation comes through a strict observance of religious forms which are only remotely relevant to the moral life of man. To be sure neither the prophets nor Jesus are free of certain assumptions about the world which modern man can not share. They did not completely transcend the intellectual limitations of their respective generations. But their religion was pure enough to live in a higher region than popular superstition. Their very moral earnestness divested religion of the accretions of superstition and thus created a religious authority acceptable to the modern man. We love the intellectual simplicity of prophetic religion. We accept it because it frees us of the necessity of defending theological absurdities for the sake of maintaining a religious world view. The consequence is that prophetic religion, whether it be that of Amos and Isaiah or of Jesus, is the accepted religion of large classes of modern men.

NOW who are these modern men who accept prophetic religion? On the whole, both among Christians and Jews, they are the men of the privileged and therefore intellectual classes. They are the men who have, if not an intimate, then at least a general knowledge of the results of modern scholarship in historical research and scientific discovery. They know that the world is not as small or as new as the cosmology of Genesis assumes. They live in a world controlled by natural law, in which therefore physical phenomena can not be explained as the result of divine caprice or fiat. The religious problem which concerns these classes most is the problem of divesting religious assurance from the support of traditions which do not square with the modern world view. It is an intellectual and not a moral problem. The whole temper of modern liberalism betrays again and again that it has been driven into the arms of prophetic religion by its intellectual perplexities, and not by its moral needs. Now the significant and interesting fact about prophetic religion is that it was fashioned by moral ardor and not by intellectual scruples.

GREEK philosophers arrived at monotheism because polytheism was intellectually absurd, but the Hebrew prophet proclaimed the sovereignty of one God because a tribal deity was a moral absurdity. Xenophanes ridiculed the anthropomorphic conceptions of Greek religion in the interest of reason, but Amos cried, "Are ye not as the children of the Ethiopians unto me sayeth the Lord," because his conscience was outraged by tribal religion. It is this moral passion of prophetic religion which the modern religious liberal can not understand and does not share. If prophetic religion defines religious duty as loving God and loving man, the religious liberal accepts this definition with enthusiasm, not because he really loves God and man (certainly not man), but because there is nothing in the demand to outrage his mind.

What makes the position of modern religious liberals particularly anomalous in that they have not only accepted a religion aglow with moral passion for other than moral reasons, but that their peculiarly privileged position in modern civilization causes the stern moral demands of prophetic religion to run counter to their own interests. On the whole, the intellectual classes are the privileged classes. And some of the privileges by which they have purchased the culture which demands a

rational faith are the very privileges against which the prophets contended with such fervent zeal.

THE prophets and Jesus were clear-eyed and honest enough to know that a religious interpretation of life must finally be validated in a religious and spiritual appreciation of man. They knew and they insisted that institutions and customs, habits and attitudes which debased man, or preferred profit to personality, were incompatible with faith. They pointed out that special privileges which destroy the brotherhood of man were finally destructive of religion. I do not maintain that more orthodox types of religion are more socially minded than liberal religion. I maintain only that liberal religion is not as socially minded as it ought to be, prompted by its own highest authorities. Orthodox Protestantism is probably more hopeless than liberal Protestantism in making religion available for the solution of social problems. Catholicism is sometimes, though not always, more social in its point of view than liberal Protestantism. This is particularly true in Germany, where Jewish internationalists and Catholic internationalists have made common cause against truculent nationalists, mostly of the liberal Protestant persuasion, ever since the war.

Again I can not speak for the Jews. I do not know how the orthodox and the liberal branches of the Jewish church compare in their willingness to face the social implications of their religion. I have a suspicion that liberal Judaism is on the whole more inclined to social liberalism than liberal Protestantism, though that conviction may be due to my more intimate acquaintance with the limitations of my own group.

I DO know that there are Jewish radicals without religious convictions but with tremendous social passion who make the same charge against the religionists of their race which gentile radicals make against theirs. I know too that liberal Judaism appeals, on the whole, to the wealthy and educated classes exactly as liberal Christianity appeals to these classes. I read only recently of the complaint of a rabbi against the tendency of Jewish religious groups to appeal only to the affluent. My own limited contact with Jewish temples would lead me to substantiate the general impression that liberal Judaism is exactly in the same position as liberal Christianity in this respect.

Anomalous as this situation is, it could contribute to a tremendous religious development. If it is true that the classes which accept the prophetic religion are, on the whole, the classes which enjoy special privileges in our modern civilization, they could make the most telling contribution to both religion and civilization by an honest effort to follow the full implications of their religion. If they could be persuaded by their religion to look upon their privileges with more moral detachment then they now do, and if they could be persuaded to divide some of the power they now possess in the interest of a more democratic organization of the modern social and economic order, they could at once validate the power of religion and make a tremendous contribution to modern civilization.

CIVILIZATION is being corrupted by fratricidal conflicts in which race is pitted against race and class against class. All these conflicts are rooted in the assumption that men are naturally selfish and will inevitably follow the immediate interests of their race and the selfish instincts of their class. Most human actions tend to verify this assumption. But it can not be finally true; or, if it is, there can be no civilization. If it is not true, religion must prove it false. Men are naturally selfish, but they are also naturally unselfish, and the problem of social life is so to vitalize their altruistic tendencies that they will gain ascendancy over brute instincts. Religion has the power to accomplish this task, but only a pure and passionate religion is equal to it.

Generally religion contents itself with the cultivation of individual virtues which increase moral self-respect but do not contribute to social regeneration. The besetting sin of religion is that it makes people decent, without helping them to be loving. At best, when it does produce love, it is frequently the kind of love that can express itself only in philanthropy and not in free co-operation with other souls. In other words, the love which religion produces is frequently corrupted by a pity which is closely akin to contempt for its object. But religion at its best does fill people with a passionate concern for their fellowmen and a daring imagination which discovers the highest and best in their brothers.

IT is this highest achievement of religion which is required to save both religion and civilization in the day in which we live. Without it men will continue to make a hell of strife and bloodshed out of their common life. Without it the intimate contacts which modern means of communication have created between the great communities of mankind will aggravate the hatreds in the hearts of men. Without it cynics and economic determinists will have nothing to contradict their dismal analyses of the moral resources of the human species. Either religion is powerful enough to persuade men to act contrary to their immediate economic interests and their natural race instincts, or it is not powerful enough to justify its life in the modern day.

The burden of validating the power of religion in our day rests upon the classes whom intellectual difficulties drove into an acceptance of a pure and simple but also a very dynamic faith. While they rejoice in a faith simple and sincere enough to comfort their hearts, will they prove themselves willing to entertain the revolutionary implications of that faith which challenge their conscience?

Isaiah

Women *and the* Talmud

By Sarah Goldberg

THEY sat there, in their colleges in Jerusalem, twenty-one centuries ago, those austere and zealous *tannaim* and established their minute codes for the conduct, ideas and life philosophy of the Jews of all future times. God's chosen people were to exist for ever and ever. That was His will. But if the Jews were to remain God's people, they had to be isolated from the surrounding heathen. An unscalable wall had to be built about them that they might continue to be a diverse and separated nation.

Those were troublous days in which the first teachers and interpreters of the *Torah* lived. They had not yet forgotten Antiochus Epiphanes, the Nero of Jewish history. The desecration of the Temple was still bemoaned. They still suffered from the innumerable and fierce atrocities perpetrated by this mad king in his obstinate zeal for the complete Hellenization of the Judeans. And yet while these learned men sat in their colleges, deliberating on the problems of their people, the youths of Jerusalem were quickly discarding their Hebraism for the more scintillating culture. Already, in the very vicinity of the Temple, stood gymnasiums where the Greek national games, so hateful to pious Jews, were practiced. Deadly struggles existed between the two hostile national parties, the Sadducees and the Pharisees.

Judea, torn by civil wars, had already become a province of the Roman empire. If the nation were to survive the many and destructive forces allied against it, an impervious shell would have to be formed around it. And the *tannaim* and *amoriam* considered the *Torah*, the oral law, the one thing needful to protect the people against all external, pernicious influences. But the old Mosaic laws and ordinances in their traditional form were hardly applicable in the more advanced civilization which the centuries had evolved. New interpretations, applications and commentaries were necessary. From this need rose the Talmud.

Essentially, the Talmud is developed from the Torah, the supreme law given by God. Talmudic law, therefore, does not differentiate between the secular and the religious. They are one and the same. In disregarding such a law one was answerable not only to the community, but to God. Thus Talmudic laws and regulations became the guides and censors of the life and soul of the Jewish people. The Talmud regulated each act, thought and emotion of the Jew and all aspects of social, moral and communal life. In fact, there was no phase of life for which there was not some maxim.

Talmudleser, By E. M. Lilien

All problems of women, too, were carefully pondered and solved for all future time. Woman's relation to her husband, her child, her home, the community and the state were definitely and conclusively settled. Her position and value, socially, legally, economically and spiritually were created and fixed by these sages.

Though the Talmudic laws did not presume to improve the Mosaic laws, but merely sought to make them applicable to the various conditions of the age, they were necessarily more liberal. Many trying centuries had passed since the nomadic Israelites had settled in Canaan. With a higher civilization and culture, conceptions of morality and justice had also changed. And these great teachers interpreted the old traditional laws in the light of a more clearly defined and higher idealism.

Yet in the main, the status of woman remained inferior, although tempered by less bigotry and more justice. Despite the refusal of the Talmud to recognize woman's social and legal equality, her life and position in the community became superior to that of her sisters among the surrounding, equally civilized peoples of that age.

II

THE Jewish woman's legal, social and economic status established by the Talmud continued not only through the Talmudic period but throughout the ages. For twenty centuries orthodox Jews, wherever they found themselves and under whatever conditions, upheld, the decisions handed down by the Talmud. And for that reason every aspect of woman's existence prescribed by the great teachers becomes of peculiar importance.

Legally, the woman of the Talmudic period fared better than the one of Biblical times, though her position was scarcely enviable. In a way this was negative. She had scarcely any legal rights, if we except a few protective laws made for all human beings. The Mosaic laws, which did not recognize her as a capable, responsible individual, continued to function. However, we meet a growing attempt at justice and consideration on the part of the sages. And though the conception of the *tannaim* and *amoriam* is hardly different from that prevailing in Biblical times, a new note of sympathy prevails and counteracting legislation in the form of new interpretation and commentary appears.

The Talmud still permitted the husband to divorce his wife at will and according to his caprice. Even the school of Hillel, the most liberal of all the schools, held firmly that it was unnecessary for a man to give even a reason for taking the step. It was his privilege. The husband need merely give his wife a "bill of divorcement" and send her from his home.

THIS, however, was distasteful to the teachers. Here was an unpleasant flaw. And the *Mishna* adds several clauses to that statement. A man, they wrote, may not divorce his wife when she is insane, a captive, or a minor. For, in those conditions, she is unable to take care of herself. According to modern conceptions, such a law is neither liberal nor just. But when we consider that one of the paramount duties of the *tannaim* was to protect the weak and the helpless, we see it in the light of advancement. The *Mishnaic* law further made divorce difficult by making the delivery of a bill of divorcement a complicated task. The rabbis further urged one who found a bill of divorcement to return it to the sender, not to the one for whom it was written, thus giving the husband an opportunity to deliberate and, perhaps, change his mind.

Divorces were apparently as prevalent as today, and the question of alimony was, therefore, an important one. In our sense of the word, alimony was unknown. Instead, a marriage settlement, or "*ketubah*," took its place. This was a means both for the discouragement of divorce and the protection of the divorcee. When the marriage contract was drawn, the husband was forced to put aside a certain sum of money or part of his property, which was to go to his wife in case of divorce or of his death. Under no condition was he permitted to use it.

Woman, having no legal rights or privileges, was unable to obtain divorce. The whole legal and social system had been constructed for the protection of the patriarch, and later for the master of the home, and woman was excluded from the scheme of things. In the third and fourth centuries of the Common Era, however, the *amoriam* extended the right to seek divorce to woman, under certain conditions: in case her husband had some loathsome disease, in case of cruelty and refusal of conjugal rights. But when she obtained divorce, she lost her marriage settlement and was left destitute. This, and the prevailing prejudices made the new privilege scarcely exercised. It was as late as the Middle Ages that the Jewish woman was given the right to seek divorce without the loss of the *ketubah*, by the rabbis of the college of Pumpeditha. The Mohammedans had comparatively lenient divorce laws, similar for women and for men, and the teachers under popular pressure had yielded to Moslem influence.

Bigamy, an integral part of the old patriarchal system, continued in Talmudic times, though the sages did not approve of it. The reaction is characteristic of their whole attitude to tradition and laws. They dared not disregard or change them no matter how much they personally disapproved, for were not these laws of divine origin and sanction? However, they made several humane laws in favor of the rights of wives of bigamous marriages, thus making bigamy more difficult and costly.

In regard to the relation between father and daughter, Talmudic law is more just and liberal than the old law. Here again, the *tannaim* did not discard the older legislation, but rather supplemented it. The father still had the right to sell his daughter into slavery, to give her in marriage without her consent and to receive her earnings; but the *mishna* adds that after the daughter has passed her twelfth birthday, her father no longer has these rights over her,—though he can still sell her. And the *Gemorah* states: "If a man has sold his daughter into slavery in order not to starve, he will not be accepted into the kingdom of God." This emphatic statement had the force of a legal and religious decree. The devout Jew was most concerned about his relation to God and the future life, and since each opinion expressed in the Talmud was divinely inspired, it was as effective as law.

THE "double standard" prevailed in the religious life too. Women were ineligible to make one of the ten adults needed to start religious services. They entered the temple by a separate gate, sat apart from the men and could not take part in the ceremonies. They were not taught the *Mishna* and *Gemorah*, parts of which were so necessary for the intelligent fulfillment of the complicated religious life.

Most of them were unable to read Hebrew. The Talmudic precept that knowledge of the law was the highest good and greatest duty was not meant for women.

In the first century of the Christian era, the austere and powerful Rabbi Eliezar closed the gates of knowledge to Jewish women for all time. The upholder of the conservative element in religious and social life, he earnestly believed that "one who initiated his daughter into the study of the *Torah* as good as initiated her into frivolity." Though many rabbis contested this view, it prevailed even up to recent years. Only a few years ago, the Jewish girl of Russia and Poland was excluded from the *cheder* which her brother attended.

IN general, women belonged to the class of minors, slaves and ineligibles. They were excluded from the activities and duties of communal life as they were from the religious and the legal. Like the strangers and foreigners in the community, they were absolved from all responsibilities to it. The Jewess was not obliged to pay the half shekel tax which, in the time of the Temple, went for its upkeep. She was not a competent and eligible witness of the new moon. Any privileges she enjoyed were also shared by children; she was a qualified witness of the removal of the leavened bread and was permitted to read the *Megillah*.

III

THOUGH the Talmud made man the master and ruler of all conditions of life, it did not entirely forget the other sex. The Jewish woman, too, was given a domain—the home. There she reigned gently and majestically. The court, the community and the synagogue may have rejected her, but the home revered and was ruled by her. Here she enjoyed respect and love—a status far superior to that of the woman of early Christianity. If the Jewess had no rights and privileges as an individual, she possessed them as wife and mother. If she was repudiated as an intellectual and social companion, she was idolized as a consort and helpmate.

The Talmud and the rabbis taught that marriage was the highest and happiest state. They gave it religious sanction and value. God dwelt in the pure and loving home, they taught, and marriages were made in heaven. Even in Biblical times, the home and family relationships were held in high regard. The *tannaim*, with their keen insight and analytic attitude, developed this traditional conception. As a logical concomitant to the ideal of the sanctity of the home, they added love and beauty.

In marriage, man not only obeyed the law and fulfilled the wish of God, but he also entered upon the most joyous path of life. The teachers

even declared that the "marriage of a bride is to supersede the study of the law." One could interrupt one's study to attend a wedding.

It followed that they had no use for bachelors. He "who remains unmarried does not deserve the name of man," and an unmarried woman was held in the greatest contempt.

In their precise manner, the *tannaim* and *amoriam* preceded to define the duties of man and wife. As a wife, the Jewess had as many rights and privileges as the modern woman, although she was regarded as a child—irresponsible and thoughtless, but precious, nevertheless.

The husband had to provide his wife not only with the necessaries of life, but also the comforts and luxuries. If he could not provide her with a suitable dwelling, good clothes and servants, when necessary, he had to divorce her. The rule was to give her, not less, but more than her custom before marriage. If she were ill, he had to obtain the best medical attention, as well as excuse her from all household duties. If she had twins, he was ordered by law to provide a nurse for one, so as to lessen the strain on his wife's health. A man was not entitled to his wife's earnings. They belonged to her and she could dispose of them as she saw fit.

In return, the wife was to cook, clean and bear children. If a large dowry went with the marriage, she was privileged to have servants and nurses for the children. In this way she was compensated for her inferior position as an individual and member of the community and nation. Yet the prevailing idea of the highest praise a woman would win was that she fulfilled the wishes of her husband, since the best child was one who obeyed and honored his father.

There is not much romance, love and chivalry in the Talmud. Life is too hard, too precarious. Its interpreters and teachers are serious men who see life in terms of religion, duty, justice, morality. Yet the little that we do find of love and romance is of the highest spiritual content. Love and romance is found in marriage. The wife is the beloved. Pure, unselfish devotion to her forms an ideal superior to the empty form and pretty ceremonies of chivalry.

In the Talmud, this ideal is expressed by such beautiful sayings as: "A man must not make a woman weep, for God counts her tears," "Love your wife as yourself; honor her more than yourself," "Let the husband be careful to treat his wife with respect, for his home owes its blessing to her," "Clothe yourself according to your means, clothe your wife above your means," "Who is rich, he whose wife is adorned with good virtues," "Who is happy, he whose wife is modest and gentle." Neither were the zealous teachers oblivious to their beauty. They wrote: "A beautiful woman brightens life," and "happy is the husband of a beautiful wife, for his life is doubled." These were not empty maxims, but were faithfully taught, believed and reverenced, as was everything else in the Talmud.

IV

THE conception of woman held by the Talmud and the position assigned her was not favorable to the development of personality or genius. There were no able women rabbis or Talmudists. No women warriors or liberators appeared. The Jews never produced a Sapho or a Hypathia. Instead appeared the classical ideal of the mother and wife, whose characteristics are boundless love, devotion and self-sacrifice. Her ideals augmented perhaps more by emotion than by intellect, were as high as her husband's. She was pious, loved God and the law and had great esteem for knowledge.

The Jewess loved her religion and people and was willing to renounce herself for them—die if need be. During the outrages committed by Antiochus Epiphanes, she heroically disregarded his cruel edicts. Rather than let her son grow up uncircumcised, she braved death. It is reported that at one time, fifty women and their babes were thrown headlong from the city wall for daring to disobey this law. They proudly endured fearful tortures rather than pay homage to the Greek gods or to deviate from their own religious duties and ceremonies.

There is the story of the mother of seven sons who, after seeing six of them executed, urged the youngest to meet a like fate rather than forget his God. She, too, met the same death. Her plea indicates her religious knowledge as well as her position as educator of her children: "Oh, my son, have pity upon me that bare thee, and nourished thee and brought thee up to this age, and endureth the troubles of education. I beseech thee my son, look upon the heaven and earth and all that is therein and consider that God made them of things there were not, and so was mankind made likewise. Fear not thy tormentors, but being worthy of thy Creator take thy death that I may receive thee again in mercy with thy brethren." Only a noble, high spirited woman could have spoken thus,—there were many such among our people.

Culture, philosophy, literature and poetry were included in the Talmud and the Bible. Women could hardly have obtained originality and fame in them when Rabbi Eliezar's theory prevailed. In spite of this there have come down to us from that period several inspiring types of womanhood among the daughters and wives of the great rabbis and teachers. Imma Shalom, wife of this same Rabbi Eliezar, was an adherent of the school of Hillel, and was "quick witted and possessed knowledge of the law." Even her husband considered her an authority on ritualistic matters and accepted her views. The *Gemorah* states that he conferred with her and, in his lectures at the Academy, often quoted her. The anecdote which follows illustrates her wit. A Gentile, having once scoffingly remarked to her brother that the Jewish God was a thief, because He had stolen a rib from Adam, Imma Shalom asked permission to answer him. Turning to the scoffer, she mysteriously asked: "What shall we do, a thief robbed us of a silver vessel last night and left a gold one instead?" "A noble thief!" answered the Gentile enthusiastically. Imma Shalom smiled triumphantly: "God robbed Adam of a rib and left a helpmate instead."

THERE is the legend of the great Rabbi Akiba's wife. Rachel, daughter of the rich Kalba, a grain dealer, fell in love with her father's shepherd. Disowned by her father, Rachel and her husband lived in great poverty. She sold her beautiful locks for a few pieces of gold that he might travel to the Academies to study. After twelve years he returned and overheard neighbors condemning him for allowing her to live in privation while he lived in comfort. She answered that she would be happy to live thus twelve years longer so that her husband could obtain more knowledge. Akiba returned to his studies and, after another twelve years, came back with twelve thousand disciples in his train. A pupil, seeing an old, ragged woman approaching the great rabbi, tried to keep her back. Akiba, pointing to Rachel, said: "What I am, I never could have become nor

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A Gentile's View *of* Prejudice

By *John W. Herring*

NOT long ago a distinguished American rabbi delivered an address in a large Protestant gathering on the "Jewishness of Jesus." This title is a vivid reminder that Jesus was a Jew, and very proud of his lineage; two of the most forgotten facts about Jesus. Also they are two of the most uncomfortable facts for the anti-Semite to try to remember, if he professes allegiance to Jesus. "How," he asks himself, "am I to keep faith with Jesus and practise the kind of brotherhood he taught, and at the same time dislike and discriminate against the very race which was bone of his bone, blood of his blood, spirit of his spirit?"

"How, indeed?"

"My children, my people, my father and mother, and brother and sister," Jesus called the Jews. These are the words that the followers of Jesus quote from the lips of Jesus about the race of Jesus. The rub comes in the actual treatment of the kin of Jesus by the professors of Christianity. I need hardly refer to that treatment. The horrific *pogrom* of Europe, the slanders of the anti-Semitic journal and the cold, subtle discrimination of university and country club, social circle, hotel and residence district are all part of the great international pastime of anti-Semitism, in which men priding themselves on their religiousness have quite shamelessly engaged.

I hear many justifications of this attitude.

"The Jew crucified Jesus" is a hoary favorite. But as a grizzled veteran of the church mildly remarked to the writer recently, "That happened quite a while ago, didn't it?" There are many competent authorities who have interested themselves to show that the Jewish contingent present at the trial and death of Jesus was hardly representative of the Jewish nation. It has been pointed out that the crucifixion was a Roman and not a Jewish form of punishment. That the execution of Jesus occurred at Passover, a day in which it is the rule of the Jews never to take life. These arguments have historical interest, but are unimportant beside the fact that no one in this day and age thinks for a moment of taking upon himself the deeds of sixty generations ago. It is therefore doubtful sportsmanship to say the least, for us, whose ancestors in the Year One were shaggy savages, to take the whole Jewish people to task for a deed committed by a rabble of uncertain composition twenty centuries ago. Would it not on the whole be much more Christian to focus our attention on our own present sins against the Jews? We have misjudged the great heart of the Nazarene if we seek to please him by a perpetual crucification of his race.

We hear other arguments,—"The Jew owns everything," or "The Jewish student runs away with all the scholarship honors." Are we a decadent people

John W. Herring

to be moved by that type of argument? If we have an inferiority to protect, let us not cloak the fact by condemning the Jew. It is not customary to castigate people because of their ability.

As a matter of fact, this "Jewish superiority" in commercial and financial affairs is largely a myth. The most eminent bankers, commercial and industrial magnates are apt to be Gentiles. Henry Ford is not popularly supposed to be a Jew. J. P. Morgan, John Wanamaker, Rockefeller, Marshal Field are Gentile names. If there be a "Jewish superiority," it is in the spirit realm—Einstein, Bergson, Mendelssohn, Isaiah, Paul. Yes, and Moses and Jesus remind us that the two greatest religions in history were conceived and born in the spiritual genius of the Jew.

If Christendom has any quarrel with the Jew it is surely not with "Jewish superiority." Thank God for every mark of greatness He has placed anywhere upon any people. Our quarrel is rather with the failure of the Jew to hold his prophetic torch sufficiently high. Our civilization requires that every great religious element keep its lamps trimmed and its coals hot upon the altar for the prophet's lips.

But this is identically our quarrel with Christendom. Both Judaism and Christianity have been at ease in Zion. Both need the flaying of the prophet.

WE frequently hear the Jew accused for his manners and his so-called "thick skin." This is the "most unkindest cut of all." If a man were to beat his child daily and blame him for the callouses caused by the rod, he would be as fair as is this attack.

Let us pause to consider. From early childhood the Jew in ways of which Christendom is largely unconscious—unconscious because the hurt is another's—is made aware that he is marked out as an object of prejudice. He is called "Christ killer" by his associates in the street; people use the name "Jew" "tactfully" in his presence, or insult him by calling him a "white Jew." And out of the past there stretches toward him a scarlet highway, an unbroken crimson ribbon of suffering.

Can one wonder that he has erected his defense. That out of the mixture of his suffering and his pride he lashes out at society with aggressions, self-assertions?

To one who knows the soul of the Jew, sensitive, quivering, it is not difficult to penetrate behind the scenes. We Gentiles forget that we have conspired to make the Jew self-conscious, and therefore a race appearing in the least favorable light in a company of Jews and Christians. We can none of us afford to forget those shy, sensitive days of self-conscious adolescence, in which we alternately shrunk away from companies of people, and again thrust ourselves forward in a craving for self-expression. Even so, Jews, alternately shrinking into themselves with quivering nerves, and thus bringing down the accusation of clannishness,—and then moved by pride and a strong racial hunger for expression, challenge society for the recognition that is their human due. Let that Gentile whom nature and events have laden with both sensitive self-consciousness and the strong instinct for self-expression be called upon to judge the Jew. The rest of us, living with the comfortable fiction of our superiority at ease in a Gentile managed society, have no right.

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Culture *and* Religion

By *Samuel S. Cohen*

THE effect of the great war is strongly felt in every department of human thought and endeavor. In the languages of mankind it is noticeable in the new words that it brought to life. Such terms as "camouflage" are entirely new to English speaking people. The word "morale" received a new meaning. In some instances a different spelling of a word came to express an idea entirely at variance from that originally intended. This is true in regard to the word culture. No sooner did the war break out than the world grew aware of the fact that the Germans had *Kultur* while the English possessed *culture*. In our own country, too, writers and speakers were not slow in picking up these terms as fit labels for something very definite. One writer, for example, discovered that "Kultur means the organized efficiency of a nation in the broadest sense—its successful achievement in civil and military administration, industry, commerce, finance, and in a quite secondary way in scholarship, letters and art." As such it is unlovely and unimpressive. It is "metalic, half-mechanical" and militaristic. The state, under Kultur, swallows up the individual citizen, and turns him into a tool of its heartless aim. On the other hand, culture was described as "an attribute not of nations as a whole but of accomplished individuals." It consists in open-mindedness, in considerateness, in the appreciation of the best values of the past and in the sensitiveness to all that is worth while today. It lays emphasis not so much on efficiency as on character, not so much on achievement as on the ways and methods used. It is essentially humane. The claim was made that the war represented a clash between the Kultur of Prussianized Germany on the one hand and the culture of "the more flexible civilizations" of Russia, France and England on the other.

There were, no doubt, millions of men who took these differentiations seriously, who actually believed that the war was being fought not for commercial supremacy and colonial possessions but for the settlement of a debate on Kultur vs. Culture. By the time the war drew to an end, it grew evident to the blindest of the blind that the causes of the conflict were neither moral nor academic, that the demons of darkness who upheld Kultur were not opposed by pure angels who fought for the preservation of Culture. Clemenceau, Paderewski, Orlando and Lloyd George—all on the side of Culture—made that pretty clear at the Peace Conference. The only man who took the matter seriously and tried to settle the war in a moral basis was derided as a visionary and broken both physically and mentally at the Peace Conference and in the United States Senate.

THE whole discussion of differences in meaning between the two terms, while throwing little light on the peculiarities of the civilization of the allies and of the Central Powers, tended to emphasize the differences in the idealisms within each nation. Both Kultur and Culture, if we let them stand for different concepts, are found within every nation. If Germany at the beginning of the war used more than did the allied nations the arts and sciences for military purposes and subjected the individuals to the fighting machine, by the conclusion of the war the Allies beat her at her own game. They, too, mobilized all their technical and scientific skill for the preservation of the state. The universities of our own country were turned into experimental stations for war. Every campus was transformed into military barracks. Individual opinion was silenced. Men were thrown into jails for voicing their differences, and for many years after the war were kept behind prison bars. In short, the war, everywhere, in France, England and in the United States, no less than in Germany, called forth the hard and brutal type of Kultur and stamped out the finer Culture, which represents the flower of civilization. The new celebration of "Goose Day" on September 12, shows where matters stand in our country at this hour.

It would be a further mistake to consider the conflict between these two conceptions as the pure product of war. It appears in war only because it is fostered in times of peace. At all times, educators and laymen are divided on the problem of culture. There is a strong and numerous group of men and women that considers technical skill as the chief business of education. It wants children to be taught so-called useful subjects. After acquiring the knowledge of reading, writing and arithmetic, the children must prepare themselves for the great task of *making a living*. Hence the cry for industrial education! The pupil must be trained to be a stenographer, bookkeeper, lawyer, carpenter, druggist, engineer, physician or tailor. The subjects taught in the schools must fit in with this general scheme. The result is that the graduates of those schools, though amply qualified in their trades or professions, are pretty nearly illiterate in all other subjects that every citizen of a cultured community should understand. Their knowledge is only "an axe with which to dig." It may help them to make a *livelihood* but it does not prepare them for understanding the *art of living*.

Sometimes the very advocates of higher liberal education lead to similar one-sidedness. Many of them regard culture as an external ornament. Some acquire the knowledge of many ancient and modern languages. They may read Egyptian hieroglyphics and Assyrian script; they may master Hebrew, Greek and Latin; they may know German and French and Spanish without possessing real knowledge, let alone the refinement of heart and mind that constitutes true culture. A gentleman, in the East, was in the habit of overawing the ignorant folk with his great linguistic ability by writing papers on some such subjects as the names for "radish" in seventeen languages. Others minimize the value of philology and devote themselves to the sciences. They may grow very proficient in the physical and chemical laboratories. They may know much about the ways nature acts; they may be able to prepare all kinds of mixtures, and yet possess little of general culture. Neither is this illusive thing obtained in the exclusive finishing schools of this or of any other country. Culture is much greater than etiquette, than fine and right manners, even as it is much more than knowledge.

IN opposition to culture as an external accomplishment, there stands out the ideal of culture as *the inner refinement of heart and mind*. It some-

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Staircase Thoughts

A *Convention* Echo

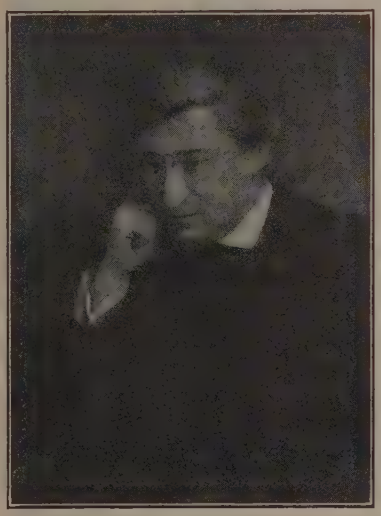
By *Joel Blau*

I.

THERE are echoes that are stronger than voices. There are impressions that grow clearer with the lapse of time. These things that I am about to set down here as the sum of my reflections on the last Quinquennial convention of the B'nai B'rith should have gotten themselves written some time ago; but perhaps the delay in this case will prove rather salutary than otherwise. For I have had time to balance fervid enthusiasm with sober judgment. Our best thoughts are anyway after-thoughts. There is a German locution for those excellent unspoken thoughts that come to us in the course of a belated inspiration: *Stiegenhausgedanken*—staircase thoughts. You call somewhere on important business; you leave satisfied, yet vaguely troubled. As you go downstairs some forgotten thing strikes you: you think of the ideas you might have expressed, the plans you might have broached, in furtherance of your particular interest. But these suggestions have come altogether too late. The orator, too, knows what it means to be haunted afterwards by the ghosts of the things he might have said in his speech, which he had forgotten — probably the best things. So I am speaking here, as it were, from the staircase, thinking of all the things that might have been, but were not expressed at the convention. These are my staircase-thoughts.

I attended the convention as a "mere" spectator. I was no delegate and had no voice in the deliberations. But mine was the opportunity, not always given to those who are part of a moving pageant, to watch the show from my detached position: to scan the faces as they flitted past; to divine the spirit that moved in the hurrying feet; to make rapid yet heartening human contacts. I vastly benefited by these contacts. For, as I am now free to confess, I studied mainly the human material gathered together in the convention. I knew that among the delegates there were reputed to be men of representative standing in American Jewry, but I am not in the habit of taking reputations for granted; I wanted to see for myself. And I want to say at the outset that I was agreeably surprised. I met men of a type no racial or social group need be ashamed of. I met what I always regarded only as a myth to be found in flippant sermons and vapid orations; I met the American Jew.

Maybe I met the American Jew only in prototype; but I met him nevertheless. I saw him; I saw through him; and with my mind's eye I tried to reach out after the kind of man he is yet going to be. I saw and heard things for which I have been waiting a good many years past. I saw vague outlines, and heard faint rumblings; yet so unmistakable were these presages of the Jewish future in America that I came away from the convention carrying a new light in my bosom: to be sure, not yet a clear burning, but still a foreglimmering as of a shining dawn. I came away with a new enthusiasm; almost with a changed outlook. I am usually called a pessimist, as any one might who tries to see life honestly. But, granted for argument's sake that pessimist I am, it will be allowed that no man likes to abandon his pet pessimism. And here am I wondering what will become of my alleged "pessimism?"



Joel Blau

II

AS said, I studied chiefly the human material. The men and women I met will pardon my saying, should they chance to read these lines, that I stuck them up, as a naturalist might, on a sharp pin-point to watch them wriggle. And wriggle they did: some freely, others more reservedly, but wriggle they all did. And they gave away the secret I had been watching for: the manner of spirit the American Jew is made of. Of course, I found much Babbittry; much provincialism; an occasional harsh or narrow note: nevertheless, out of what to the superficial observer might appear the prevalent Main Street tone I heard a new struggling voice trying to break through and become articulate. But of this anon.

I studied the human material, for I take it that the solution of the Jewish problem in this, as in any other country, must be found in the type of Jew which we will be able to produce in the next generation or two. Every human problem depends in the last analysis upon a human solution; and the Jewish problem, being essentially a human problem, is not a whit different from all others in this respect. By this I mean that our troubles are not principally doctrinal or theoretical; although they are that, too. Our case is not exactly the case of the dominant church that happens to be divided on the question of modernism and fundamentalism. Precisely because we are more than a church, because we are a people, an ethnic group with special spiritual interests, no matter how conceived, the issues that agitate us are issues whose last solutions go out beyond themselves to the people—the men and women—they are to affect. Even if these issues are solved theoretically, there still remains the chief issue: what sort of Jews, that is to say, what sort of human beings possessing the plus-quality we call Jewish, will result from the theoretical position we have at last arrived at? Truly, we must examine all our problems by the light of this one searching issue; and all our proposed solutions, too.

We sometimes speak of the Jewish problem in the wholesale. And within certain limits this is correct. We must however not forget that there is not only one Jewish problem: there are many Jewish problems. They hang together in a certain sense, to be sure; but there are other and higher considerations than those of convenience that dictate that these problems be kept apart. The American-Jewish problem is such a problem as must be kept apart

from all other Jewish problems. Not that I care to create and emphasize sectionalism in Jewry: that is far from my purpose. But we must recognize that never before did Jewry and Judaism face conditions such as confront us here in this land. Never before was such an environment given us for the development of the Jewish spirit—an environment whose component elements are democracy and prosperity—as here in America; and never before, it seems, have we been guilty of such neglect of our higher interests as here. It almost appears that democracy and prosperity constitute a greater danger to the Jew than autocracy and oppression. To watch in such an environment for any kind of human result is, I submit, exciting; to watch therein for the rise of a new Jewish type is a thrilling historic adventure, with something of a prophetic stir at its heart. And that is why I studied the humanity gathered at Atlantic City with such intent if concealed interest.

I saw before me the most representative men and women American Jewry has as yet produced. No other gathering could be so vividly and unmistakably representative of American Israel. The foreign admixture was slight. Here were men who looked, acted and spoke American. Some of them bore not the slightest vestige, even physically, of their Semitic, non-Nordic origin. It is easy to point out that the B'nai B'rith, by reason of numbers alone, holds great promise of future leadership in American Israel. But numbers are impressive only as a possibility, not as an actuality. An unleavened lump is worthless, no matter how bulky the lump. It was not bulk that impressed me, but the leaven I beheld at work. It was the human quality I observed that gave me fresh courage. If American Israel can produce such men and women, we are safe. No matter what our difficulties be, the future looms up bright. Nothing but good can come out of such lives.

III

IF the solution of the American-Jewish problem, conceived apart, must lie in the discovery or in the creation of typically American-Jewish values, and if these values are not merely theoretical or doctrinal, but practical and actual, as embodied in a new human type of the American-Jewish variety, then we have a standard of judgment by which the possibilities of the future of the Jew in America may be gauged. Thinkers say that there is no magic in the prediction of the future. Vaticination is a science. Given the elements of a situation, the future may be foretold as nearly as within human ken possible. Thus at last, by making human values the test, we have a positive element whereby we may venture on the task of predicting the Jewish future in America.

The question that largely occupied my mind during the convention, and which I tried to answer in its course, by means of the human contacts I there made, was this: Is there a new Jewish type emerging out of America's melting pot, whom I might provisionally call the American-Jewish gentleman?

And my answer, I must say, is, if not an unqualified "Yes," a very hopeful one. If the American-Jewish Gentleman has not yet arrived, he is coming, he is on the way. And the day of his arrival may not be very far.

IV

WEIGHING the elements that enter into the confused American-Jewish situation, with a view to an approximate estimate of the future, is by no means an easy job. There is so much in American-Jewish life that warrants an optimistic outlook; and your Rotarian prophets of the peace-where-there-is-no-peace are not slow to make the most of these bright indications. But we must not be fooled by them; they are specious and spurious signs. They are merely on the surface; and they belong to the region of statistics, which is the twilight region of truth.

Our optimists usually point to our large charities with their impressive figures. "This-Thing-of-Giving" has become with us a perennial boast. If they were honest they might point to the greater number that do not give at all, or to the many who give only under pressure of some kind, or in consideration of certain social advantages accruing from their gifts. Our optimists point to the many synagogues that are constantly building; the large expenditure they represent. If they were honest they would point to the fact that these fine synagogues are practically empty the year round, and fill up only on one day or two, and then chiefly for the memorial service. They might point to the fact that, where filled, these synagogues help maintain a rather questionable standard, so that a really thoughtful man is bound to feel more worried about the temples that are well attended than about those that are at best but scantily frequented. Our optimists, too, are apt to point to our new-born zeal for Jewish education, without taking note of the fact that this zeal is on the whole unenlightened and wanting in direction, representing more good-will than clear understanding.

In short, our pessimists can make out a much better case than our optimists in this matter of the discovery of genuine indications of the rise of a new Jewish life in America. They charge our optimists with accepting mere display, mere statistics, for inner truth. They say that while undoubtedly there is much stir and much movement in American Jewry, mere movement cannot be accepted for true vitality. Marionettes move and are moved, but do not live. And a man who looks beneath the surface of American Judaism cannot help being appalled by the lack of genuineness he is bound to notice; by the artificiality and soullessness of it all. There seems to be a lack of a spiritual center, a rallying point for spontaneous Jewish expression; there is a lack of a specific Jewish quality in all we do and design. We seem to be acting mechanically under certain outward compulsions: sometimes it is Jewish persecution that moves us; sometimes certain shreds of Jewish tradition, out of which the life has fled long ago, are seen to writhe in our midst with an almost life-like movement, as when a dead frog's legs come under the stimulus of a galvanic current. But no real conviction anywhere; no glad response to the ancient call of our past or to the young voices that hail us from the skies and ask us to meet the future with confident heart. Jewish life has lost its tone they say; its vitality is low; its standards are low, sometimes bordering on vulgarity. Religion is no longer a moving force in our life, only a social necessity; and is therefore treated as such, with shoddy neglect: we are a Sabbathless and very largely a God-less people.

Charity is not religion. Architecture is not devotion. Money cannot take the place of mind. Our pessimists, so-called, with all their exaggerations, seem to be right in bidding Jewish men and women look beneath the surface and not be misled by mere figures, no matter how imposing. And let this be made plain, too. What our pessimists bemoan is not the loss of mere ceremonial values; at least the thoughtful among them do not. To sentimentalise over Sabbath-candles and such things seems to them far from the real issue. After all, ceremony is a language through which the human spirit, touched into poetry and mystic exaltation, utters itself from a sense of the pitiful inadequacy of the spoken

language. Ceremony is as natural to the soul as babbling is to the baby. But just because it is a language, no more if no less, the loss of ceremonial values is not of paramount importance. So long as the spirit lives, it will find for itself new modes of expression, a new language if you will. Perhaps here in America, if the Jewish religious genius comes to new life indeed, the latter may create something surpassingly beautiful and plastic by way of ceremonial expression for that passionate spirit which beats at the heart of Judaism. But when once the spirit itself is dead, how can we expect of it a new creation, a new utterance? Dead men tell no tales. And our thoughtful pessimists (maybe they are the really constructive and hopeful spirits in our midst) point out that thus far the very spirit of Judaism in America is dead, or at least plunged in such death-like sleep that it is difficult to tell whether there is any real life left in it. But once the life is gone, what can we expect from a mere simulacrum, a corpse which in shape and outline still mimics the living form?

That is why the discovery of new human values in our midst is of such great moment. Ceremonies may come and go; they do not matter. Jewish life may express but not exhaust itself in them. But if in place of these outward things something steps in that is living and human, something that has the handsomeness of a new variety of flower growing under the sun: who can resist its novel fascination. And if there emerges out of all our spiritual labors in this land the American-Jewish gentleman, need we fear aught?

V

IS this ideal of the American-Jewish gentleman, here set forth as the last goal of our strivings, too vague an ideal? Perhaps. Ideals are always vague. But vagueness does not preclude definiteness. A figure vaguely outlined against the horizon is nevertheless there. So our ideal may appear vague, but it is nevertheless definite. True, the misuse of the word gentleman adds to the vagueness; but it is for us to clarify our ideal.

No one definition has ever satisfied the concept "gentleman." We know him to be nature's finest product. We say he is not made—certainly not tailor-made. The quality we call gentlemanliness cannot be had for money: it is no mere surface adornment. We say that the gentleman, like the poet, is born: but this is true only if we admit that the gentleman is the fruit of not merely one birth but of a thousand births. That is to say, to speak now in large terms, a gentleman is the last product of historic forces that have had their play for generations until, as the result of the throes of the ages, he is born as the very perfection of human personality. History finds its meaning in the last development of personal worth of such pre-eminent magnitude as to justify its own painful processes in its finest fruit: for no amount of natural expenditure is too much if it result in the creation of the gentleman.

So that if we speak of the American-Jewish gentleman, our ideal looms large indeed. It means a human type shaped by the combined influences of American and Jewish history (the two being, as is familiarly known, closely related in spirit). I picture the type as being endowed with the finest graces both peoples possess, I picture it as being a thoughtful type, passionately appreciative of intellectual values. I picture it as possessing refinement, not in the surface sense alone, but in the deeper sense of being thoroughly impregnated with that divine element which imparts tender humanity to the original jungle-beast. I picture it as spiritualised to the *nth* degree: valuing the things of God above all prizes of the world; facing life with the serene wisdom of a saint, yet also with the courage of a soldier ready to battle for the right, I picture it . . . oh, I picture it! What manner of handsomeness do I not wish for my people? But, obviously, it is no mere decorative ideal that I have in mind: rather do I image a strenuous ideal of conscious and austere self-cultivation, a vigorous and insistent opening up of the whole being to the awe and power of vast historic influences, that they may have their play with the individual. The barest minimum requirement of this ideal is an equal interest and concern on the part of the individual in both the American tradition and the Hebraic heritage.

The most accomplished Jewish gentleman in the American or the Anglo-Saxon sense could not satisfy this ideal, if he were not at the same time the bearer of these twin nobilities. If I do not unhestitatingly assert that the type I have in mind has already arrived it is not because we lack in the universal quality of gentlemanliness but because we seem latterly to have fallen short of the particular Jewish ingredient of perfect manhood. What I have in mind is a thoroughly integrated type, a type harmoniously blended, exhibiting the best there is in Judaism and Americanism. But of that type we have so far only foreglimmerings, only a promise of what may yet be realised, let us hope in a not too distant future.

VI

I HAVE indicated that the three requirements of the ideal type I have in mind are intellect, refinement and spirituality—all three touched into uncommon depth. But this three-fold equipment would have to take on a peculiarly Jewish coloring, would have to be steeped in the inherited pathos and passion of Jewish history in order to satisfy fully the demands of the American-Jewish gentleman as here conceived. So for instance, it would not be sufficient for an American Jew to be thoroughly educated in the general sense, he would have to be educated in the Jewish sense; and this means that he would have to own a thorough *first-hand* acquaintance with the language, the literature, in short, the culture of the Jew. Similarly with the other two qualities.

The one great sign in the direction of hope I could perceive at the convention was the more thoughtful spirit of the men I met. These men have *begun* earnestly to think about the Jewish problem. I say, begun; but that is of great moment. If we could only get a sufficient number of intelligent Jews to think in real earnest about the Jewish problem here and elsewhere a great gain would be made. And by this I mean genuine thinking; not second-hand, ready-made opinions that are passed on by the Jewish-English papers in the cut-and-dried conventional manner; or (Lord forgive the irreverence!) by the Jewish pulpit. And of such thinking I found ample signs at the convention. To be very plain about it, I found less of a tendency than in former years to accept bunk. Oh, yes, oratory was still very much in evidence: for we as a people love oratory. But the point is that after the foam and fury of oratory was dissipated, and the intoxication created by the rhetorical vaporings wore off, people began to ask each other soberly: "Now what did he *say?*"

I have been long enough, I believe, in Jewish public life to know something about its temper. But I affirm that I have never heard people ask any such question before. "The orator can do no wrong," seems to have been an article of our creed. Incidentally, it may be said that what Jews in America accepted as oratory would not so be regarded by any other cultured people. Think of the fine "parliamentary elo-

(*Continued on Page 348*)

In *the* Public Eye

Intellectual Congressman

A "political marvel" and "that very rare thing in Congress, an intellectual," are terms applied to Meyer Jacobstein by Clinton W. Gilbert, Washington correspondent of the New York *Evening Post*. The first proof of this is the fact that, though a democrat, he was elected to Congress by a majority of 30,000, in a district which President Coolidge carried by 23,000 over both other parties.

One of the factors in this success Mr. Gilbert explains as follows: "He has done one thing that no other Congressman I ever heard of has done . . . he has maintained in Rochester, all the time he was in Washington, an office with a secretary in it, to which any of his constituents, from the humblest workman to the richest business man, may repair and bring questions that interest them to his attention. No one else in Washington keeps in as close contact with his district. This sounds a little as if he belonged to the hand-shaker and errand-runner variety. But he is far from it. He wishes to know what his district is thinking, but he does not let his district do his thinking for him. In every way he is the great exception."

CONGRESSMAN JACOBSTEIN
Intellectual, But Not High-Brow

Mr. Jacobstein is an economist and taught economics for nine years, first as an assistant professor at the University of North Dakota and later as professor at the University of Rochester. He received his B. A., M. A. and Ph.D. degrees from Columbia. These degrees and the manner in which he has transmuted them into wisdom are additional reasons why he stands apart from his fellow-Congressmen, in the opinion of Mr. Gilbert, who writes: "So you see he is that very rare thing in Congress, an intellectual. I suppose you could count the intellectuals in Congress on the fingers of one hand; I am allowing for four of whose existence I am not at this moment aware."

Starting as a newsboy not a great many years ago Mr. Jacobstein not only worked his way up to Congress and a professorship in a large university but also served as a special agent of the Department of Commerce Bureau of Corporations and later as mediator in the clothing industry and labor manager of one of the largest clothing manufacturing companies in the country.

Are You Going to Europe?

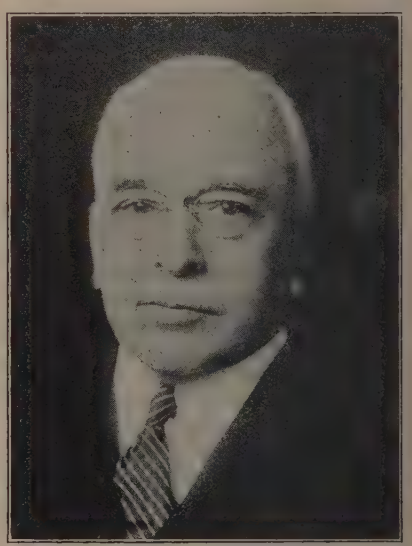
EUROPEAN vacations for everyone is the latest proposal of Edward A. Filene, the Boston merchant, whose plans for democratizing society are usually as practicable as they are unique. Now he has a plan for bringing trans-atlantic voyages within the means of the great middle class, by making all ocean liners one-class ships; reducing the minimum round-fare to $100, making all meals extra and running a cafeteria at reasonable rates.

Reducing dreams to workable form has come to be second nature with Mr. Filene, perhaps because the illness of his father forced him into business—and practical considerations—at an early age. In applying democratic principles to his own business, Mr. Filene provided three practical devices: A system of Reasonable self-government for employees, administered by the store co-operative association; a system of arbitration for the adjustment of differences between employees and management; minimum wage scale.

Outside his own huge enterprise—the largest specialty store of its kind in the world, incidentally, with annual sales of $25,000,000 and a staff of 3,000—Mr. Filene has spent time, money and energy in local, national and international activities. He helped organize and direct the Public Franchise League in its fight for public control of local transportation interests and for cheaper gas. He organized the Boston City Club, which now has a membership of 7,600 and represents all types, classes and races.

He also helped organize the Chamber of Commerce of the United States upon its present democratic basis, was for four years a national councillor, representing the Boston chamber, and for four years a director and member of the executive committee.

In 1908 Mr. Filene introduced the German *Raiffaisen* banks, under the name of the Credit Union, as a step in democratizing finance and encouraging thrift. Under his leadership, legislation permitting organization of credit unions has been passed by eighteen states. He helped organize the International Chamber of Commerce in 1919 and is a director and member of its permanent committee. Other activities include the advocacy of our country joining the Permanent Court of International Justice and the League of Nations and of France and Germany accepting the Dawes Plan and organization in 1924 of the European peace award competitions in Great Britain, France, Germany and Italy to stimulate interest in international co-operation. In recognition of this work in international affairs, he has been made an officer of the French Legion of Honor and a Cavaliere Ufficiale Ordure Della Corona d'Italia. Mr. Filene is the author of "The Way Out" and numerous articles on industrial relations.



EDWARD A. FILENE
Practises Industrial Democracy

"Parents Made My Success Possible"

MILTON POLISSAR
Wins Gold Medal

"THE most brilliant scholar of the Class of 1925." So reads the inscription on the gold medal awarded Milton Joseph Polissar, of San Jose, California, upon his graduation from the University of California.

Almost exactly four years before young Polissar was singled out for this honor from a class of 2,254, he was setting foot on American soil for the first time. Already a graduate of the high school in his native Odessa, Russia, he found little difficulty in mastering the English language and completing the requirements for graduation from the San Jose high school in one year. In August, 1922, he entered the University of California to take up the study of science, particularly chemistry. The first year he won the Carrie M. Jones scholarship. By the end of the second year he had gained enough credits to receive fourth-year standing and had won the Bruce Howard scholarship. In his third and last year he was elected to three honor societies—Phi Beta Kappa, Sigma Xi and Phi Lamda Upsilom—he is president of the California branch of Phi Lamda Upsilon at present—and won a graduate fellowship. According to a San Jose correspondent, this brilliant young Russian immigrant, who is seemingly in love with chemistry, physics and astronomy, attributes his success largely to his parents, who are proprietors of a grocery. "Please say that my parents should have half the medal," he said. "They made sacrifices that made my success possible. They have always done so, even during my high school days in Odessa. I really owe everything to them, and I want my friends to know it."

A rare type this youthful Jewish scientist—an acknowledged success at 24—and quite unspoiled.

He's An Antiquarian

EVERYTHING rare, from a first folio edition of Shakespeare to Napoleon Bonaparte's breeches, is fish to the net of Abraham S. Wolf Rosenbach, the Philadelphia connoisseur, dealer in rare books, writer and bibliographer, who has just returned from Europe with fresh treasures. "Napoleon Bonaparte's breeches" is no figure of speech, for scarcely had his ship touched shore, when newspaper reporters were announcing to a breathless world that Mr. Rosenbach's latest haul included a pair of white gar-

MR. ROSENBACH
A Famous Bibliophile

ments which had once encased the limbs of the little corporal. Of scarcely less interest was his purchase of the only copy extant of a plagiarism of one of Shakespeare's early plays. The sum Mr. Rosenbach is reported to have paid for this volume is so high that we hesitate to name it here. At any rate, according to the press dispatches, it ran well up into six figures!

Mr. Rosenbach was born in Philadelphia in 1876 and educated at the University of Pennsylvania, where he received his B. S. degree in 1898 and his Ph. D. degree in 1901. Besides being secretary of the Rosenbach Company, he is secretary of Gratz College, a member of the board of governors of Dropsie College, trustee of the Philadelphia Free Library, President of the American Jewish Historical Society and member of the Historical Society of Pennsylvania, the New York Historical Society, the Philobiblon Society, the Grolier Club and the Bibliographers Society of London. With Austin Dobson, he edited Dr. Johnson's Prologue in 1898, is the compiler of important catalogues, particularly one of the books and manuscripts of Robert Louis Stevenson, is a contributor of articles on literary subjects and author of The Unpublishable Memoirs.

A Hundred Per Center

CONGRESSMAN Nathan D. Perlman, of New York, is the genuine dyed-in-the-wool, hundred-per-cent — foe of immigration restriction! Born in Poland in 1887, he came to this country as a child and was educated at the College of the City of New York. He began practice in 1909 and started his political career a year later as special deputy attorney-general for the state. In 1915 he was elected to the state assembly.

When Fiorello La Guardia resigned from Congress, in 1917, Perlman was elected to fill the vacancy, and was re-elected in 1920, 1922 and 1924. He is best known as the author of immigration bill aimed to mitigate the effect of the present discriminatory measure and for which he intends to make the fight of his life at the next session of Congress.

The immediate cause of his appearance in "The Public Eye" is his embarkment for Europe to make a first-hand study of the methods used by our representatives in issuing visas.

CONGRESSMAN PERLMAN
Friend of the Immigrant

News *in* Views:

Photos 1 and 3, Underwood & Underwood. Golf pictures, Chicago Golfer.

1. Field Marshall Lord Plumer succeeds Sir Herbert Samuels as British High Commissioner for Palestine. 2. Sarah Arlosoroff, of Breckenridge, Texas, wins gold medal and scholarship in state university in state interscholastic editorial writing contest. 3. Rabbi David de Sola Pool, New York, "back to the soil" advocate, speaks at dedication of Joseph Krauskopf Memorial Library and Forum, at National Farm School, Doylston, Pa. 4 to 7. Golf lures its devotees in Chicago. 4. Charles Wolf, champion of Bryn Mawr Country Club. 5. Robert Bensinger, champion of Lake Shore. 6. The ninth green at Idlewild. 7. Mrs. Jay S. Cassriel, woman champion of Bryn Mawr and a comer in the golf world.

The New Commissioner *of* Palestine, Golf Lures Chicagoans *to the* Links, Mike Cohen Leads Championship Baseball Team, Patrolman Wins Medal

Photos by Underwood & Underwood, except No. 9, by P. & A.

8. The magnificent San Francisco Civic Auditorium, where Convention of District Grand Lodge No. 4 was held. 9. Patrolman Herman Rosenthal wins monthly hero award from Chicago Tribune for disarming hold-up man who attacked Rosenthal while returning home with his wife and child and for then preventing mob from lynching thug. 10. Mike Cohen, first baseman and captain of Lane Technical High School team, Chicago, which won annual scholastic championship from Flushing High at Yankee Stadium, New York. The team has many players with Jewish names. 11. Street scene in Mexico City, where Jewish "agriculturists," disappointed in not receiving land and financial aid, held demonstration of protest.

The Printed Page

A Modern Patriarch

Moses Montefiore, by Paul Goodman. (Jewish Publication Society of America.)

THE Jewish Publication Society has just published and distributed to its members a volume on the life of Sir Moses Montefiore, which is the fifth in its Jewish Worthies Series, the others being "Maimonides," by Abrahams and Yellin; "Rashi" by M. Liber; "Josephus" and "Philo" by Bentwich. Other biographies upon which scholars are at work for the Society are "Hillel and His Descendants"; "Isaac Abarbanel"; "Baron de Hirsch"; "Judah Touro"; "Joseph of Naxos"; "Menasseh ben Israel" and "Elijah Gaon of Wilna."

The life of Sir Moses Montefiore is in itself a chapter in the history of the Jews of modern times, and it was with great selective skill that the author, Paul Goodman, of London, was able, in 260 pages at his disposal, to deal so minutely with the large amount of material available.

Sir Moses Montefiore was the outstanding Jewish figure of a great part of the nineteenth century. As in the case of Moses Mendelssohn in the eighteenth century, Moses Montefiore became the symbol of his time, and may be taken in his life-work as characterizing the Jewish strivings and tendencies of his age. Beginning with a history of the family of Moses Montefiore, we trace his life in London; his early communal activities; his political activities; his visits to Palestine; his connection with the Damascus affair; his first efforts in Russia; his activities in the Mortara case; his many endeavors in the Holy Land; his trips to Persia and Morocco, Roumania; and what is equally interesting, the life of his associate, Lady Judith Montefiore.

In his own personal thoughts and actions, Moses Montefiore represented that effort peculiar to the Jews—and, for practical purposes, confined to them—of combining an unswerving loyalty to the individuality of his own people with an abounding devotion to the land of his allegiance. In this, he was a model figure, a living embodiment of that quality of patriotism which so few Jews of prominence have been able to emulate. It was not only that this Jew of Italian origin loved with heart and soul his England, but he looked upon its sovereign with an oriental reverence. This is only part of the spiritual web and woof of the Jew, fashioned by his wanderings, and exemplified daily. But what is specially worthy of remark is the fact that in Moses Montefiore the elements were so perfectly mixed that his English patriotism was not exemplified at the cost of his Jewishness. It was in this striking combination of his Jewish and general activities, in the harmony of his religiously and racially Jewish, and politically and patriotically English, life, that Moses Montefiore excelled.

Mr. Goodman describes Moses Montefiore's piety, which was genuinely Jewish. He lived the Jewish way that reminded one of the patriarchal figure of Abraham and the general Jewish ideal of well-being combined with well-doing. Locally, he took a most prominent part in the movement for Jewish emancipation in England. The claim of Sir Moses Montefiore to greatness rests on the efforts he made to break the people of slavery in all lands. By his intervention in the Damascus affair in 1840, he created a new epoch in Jewish history. For the first time there was international Jewish action to redress a Jewish wrong. Even more important than its immediate result, the deadly blow it dealt at the hideous blood-accusation, was its impelling force towards Jewish unity. Whether in Russia or in Morocco, Montefiore's appearance brought forth unexpected benevolent intentions towards his people by their Pharaonic oppressors, while amongst his co-religionists he awakened the most hopeful ideals for their future. He was trusted by his own as he was respected by strangers.

He was of the type known in Jewish history as *sh'tadlan,* one who, in medieval and more recent times, came to the rescue of his brethren when they were in sore need, and by his influence delivered them. Sir Moses Montefiore was the greatest of the *sh'tadlanim.* It was neither by wealth nor by intellect that he impressed the non-Jewish world—for he was not really great in either—but by the force and triumph of character. It was this which won him the high regard of the Queen of England and the Emperor of the French, of Sultan and Tsar, and the boundless affection and veneration of his people all over the world. In Paris and St. Petersburg, in Constantinople, Bucharest and Morocco, he was received as the representative of the Jews, who, on their side, were encircling his name and figure even during his life-time with the halo of legend and romance.

The place of Moses Montefiore in Jewish history will, however, be permanently ensured not by his part in the struggle for Jewish emancipation nor by his *sh'tadlanuth,* but by his devoted and inspiring efforts for the resettlement of the Jews in Palestine. At the end of his life his untiring endeavors for the amelioration of the civil and political status of his brethren in Eastern Europe suffered a total eclipse by the Russian pogroms and the fateful "May Laws" of 1882, while in the west anti-Semitism had already grown into a monster which was to spread its tentacles into the very vitals of the Jewish people. But a new epoch had dawned in Jewish history, and it was Moses Montefiore, who had ushered it in. His mission to Damascus, brilliant and successful as it was, was in itself of but an ephemeral nature, for the charge of ritual murder against the Jews is born of ignorance and malice, against which no Sultan's firman or Pope's bull has proved efficacious, but the effect of that ever-memorable mission was permanent. It was the spark which lit up the consciousness of Jewish solidarity. Adolphe Cremieux, the great French lawyer who went out with him to slay the dragon of Jew-hatred, became one of the founders and the president of the *Alliance Israelite Universelle,* whose very name and whose Hebrew motto, "Every Israelite is responsible for the other," became the symbol and challenge of Jewish unity. In the Damascus affair and in his other undertakings, whether in Russia or in Morocco, Moses Montefiore's concern for Jewish interest gave the keynote to that Jewish symphony which at the end of his life was heard above all the tumult and fury that had broken loose against his people.

Of interest also is Mr. Goodman's description of Sir Moses Montefiore's

activities for the re-establishment of Jewish life in Palestine.

Moses Montefiore was privileged to see the birth of another Jewish epoch. From the day, in 1827, when he and his wife set out on the far and perilous journey to the Holy Land, to the year 1874, when, a nonagenarian, he made his seventh pilgrimage to that country for the purpose of ameliorating the condition of his brethren there, Palestine was ever and uppermost in his thoughts. He was the first Jew of Western Europe to enter into negotiations for the purchase of large tracts of land for Jewish colonization in that country. When, after appealing to the Jewish authorities in Palestine to suggest to him some means of improving the economic conditions of the Palestinian Jews, he recommended in vain the establishment of agricultural colonies, and when the Palestine Committee of the Board of Deputies also refused to adopt his suggestion, he nevertheless went on his last visit to that land—which, in spite of its then prevailing misery, seemed to have a never-failing attraction for him—in order to acquaint himself once more personally with its needs. His diary of that pilgrimage, undertaken at the age of four score and ten, contains recommendations which have ultimately proved of the utmost practical value, and his concluding notes ended significantly: "Begin the hallowed task at once, and He who takes delight in Zion will establish the work of your hands."

When in 1881 the new *Yishub* (settlement) in Palestine came into being, it found a *point d' appui* in Sir Moses Montefiore's undertakings there, and the historic gathering of the *Choveve* Zion at Kattowitz in 1884 received the benediction of the centenarian lover of Zion. We have it on record that, with his unswerving faith in the literal fulfilment of the sacred prophecies, he believed in the ultimate restoration of Israel to its ancient land. "I am quite certain of it," he maintained; "it has been my constant dream, and I hope it will be realized some day when I shall be no more." He reconciled his robust patriotism with his Jewish aspirations by the observation: —"I do not expect that all Israelites will quit their abodes in those territories in which they feel happy, even as there are Englishmen in Hungary, Germany, America and Japan; but Palestine must belong to the Jews, and Jerusalem is destined to become the seat of a Jewish Empire."

A bibliography covers all books and booklets, manuscripts and portraits, prayers, and other Montefioriana in existence.

This appreciation of Sir Moses Montefiore is a welcome addition to the few books on Jewish biography now available.

Light on Darkness

The Four Gospels, A. Study in Origins, by Canon G. H. Streeter. (Macmillan.)

G. H. STREETER, the author of this scholarly book on the origin of the Gospels, was urged on "by the belief in truth and the enjoying of it." The obscurity, supposed to veil the origin of the Gospels, is due not to the scantiness of evidence available, but to the difficulty of focusing on this one point. Students have worked on the psychology of mysticism, on the cultural background of the early Church and on source-analysis; but they have worked on these points in isolation. Streeter, in his book, has tried to co-ordinate the results of this scholarship into a single organic process of historic evolution.

The book is written to interest three different classes of readers: the educated layman, the divinity student or minister and the expert scholar. It consists of four parts. The first portion deals with the idea of a New Testament. The circulation of the Gnostic Gospel and Acts and a compact New Testament forced the church, in self-defense, to assign an exclusive canonical authority to the older lives of Christ. The second part, or the Local Gospels, deals with the moving of the church center, after the destruction of Jerusalem, to Antioch, Ephesus and Rome. Next is the twilight period, the eighty years after 64 A. D. This is the most obscure in the history of the church, due to the lack of literature outside the New Testament. Last is Source and Textual Criticism, which takes up a method of investigation from a geologic standpoint.

M. D. H.

A Rabbi's Journey

The First Pastoral Tour to the Jewish Communities of the British Overseas Dominions, by the Chief Rabbi, Dr. J. H. Hertz. (Oxford University Press, American Branch.)

WHEREVER there are people there are apt to be Jews; wherever there are English colonies one is fairly certain of finding Jews; it is not surprising, therefore, that when the English chief rabbi, Dr. Hertz, set out to visit the Jewish colonies in the British overseas dominions, he visited forty-two communities on three continents. The tour took eleven months. Dr. Hertz's account of this trip gives an interesting insight into the Jewish activities in such remote spots as Johannesburg; Timaru, New Zealand; Fiji, and other places which seem less fabulous to us. The book is written in a pleasant, narrative style, and contains an appendix in which is given addresses delivered in course of this tour, letters, telegrams, etc. A large number of illustrations showing synagogues, Jewish institutions and distinguished persons add to the attractiveness of the book.

With Our Contemporaries

". . . And the modernist, Unitarian, or Jew (for the moment we may group them together) may feel that he can penetrate all the better to the heart of the experience of redemption, just because it comes to him unencumbered by the doctrine of the substitutionary penalty-bearing of Christ. All three, modernist, Unitarian, and liberal Jew, breathe a common free air. The modernist, to be sure, heir of Schleiermacher and Ritschl as he is, will assign in his redemption a rôle of exclusive importance to Jesus as Savior-Friend, a rôle which the Unitarian will hesitate and the Jew will refuse to assign to Jesus; and herein the modernist will feel himself to be siding with historic Christianity against the other two. Yet, as we have seen, in what he *means* by calling Jesus Savior, the modernist is taking great liberties with historic Christianity. The significant distinction here is not between the modernist's view of Christ and that of Unitarian and Jew (whether they call him unique revealer of God, or only a great prophet, the Jesus of all three is a man); the significant distinction is between legalism, under whatever theology, and the religion of redemption—be it experienced by Nicene theologian, by the modern Christian who finds faith and victory through the human Jesus, or by one who, like the Jew, finds it sufficient to trust in the saving mercy of God. It is in this broad and significant sense, but in no other, that modernism is evangelical." —Eldred C. Vanderlaan, in *The Journal of Religion.*

Staircase Thoughts

By Joel Blau

(*Continued from Page 341*)

quence" of the British, which has for its outstanding quality, not vehemence of vocal utterance—the mere circus performance of a verbal juggler—but the gentler art of thoughtful persuasion by argument. We, however, have accepted sound for sense, revelling in the childish theatricalities of what is popularly called "delivery." I maintain that if the tone of Jewish life has been lowered the blame is to be laid at the door of our so-called orators and their naive followers, who have fostered high-sounding mediocrity in our midst and helped maintain a shallow standard of thought, or rather want of thought, which stands in the way of any true regeneration of Jewish life in America. And that is why I was so rejoiced when I heard the men at the convention ask each other: "Fine speech, but what did he *say?*"

I tell you it is the most hopeful sign I have noticed for a long time. It marks a stupendous change in the temper of the American Jew. The Jew in America wants to understand himself; he does not want to be flooded by mere words. "Philistines are upon thee, O Sampson!" was the old cry. The new cry must be: "Philistines are upon thee, O American Jew,—Philistines and orators!" The two work together in the promotion of mediocrity and shallowness, in a word, of an unenlightened, uninspired, conventional Babbittry. But Babbittism and Judaism cannot well go together. They are stark opposites. The ideal of Babbittism is the substitution of things for thoughts, of money for mind. That is not Jewish. It never was Jewish. Main Street may be the longest street in the world (longer than McCall Street in the familiar advertisement) but it does not reach across Jerusalem. For Main Street is Mean Street; and the Jew is not traditionally given to the mean, the mediocre, the shallow. The ideal of the present day commercial and industrial civilization which Main Street has accepted for its religion is not the basis of the teachings of the Jewish prophets: these unsurpassed experts of the life-in-God have plainly railed against any such debasement of life as is implied in the mediocre practice, no matter how virtuous, of your Babbitt. Life asks for thought, for aspiration; and Jewish life certainly demands thought above all things. I serve notice on our "orators" that their day is ended. Their place will be taken by the thinker and poet and prophet; by the man concerning whom no one will inquire, and inquire in vain: "Now what did he *say?*"

VII

THERE was a second hopeful sign that I want to record. The best men at the convention want to be Jews, in the full sense of the term, but they do not know how. They are groping after some intellectual position which will make their Judaism intelligible to them, not merely as a source of emotional luxuriation, but as a mainspring of their lives. In some cases it was pathetic to notice this groping after some new understanding, as if a lost spirit tried to make sure of itself and of the path it would walk. Lost trails of lost souls winding in and out of Jewish lives: and over it all a wistfulness and a longing. How touching the matter is!

This groping was noticeable not only in the private conversations, upon which my Staircase-Thoughts are mainly based, but also in the deliberations of the convention. Everywhere a feverish, I do not wish to say frantic, search after some kind of "activity." A constituency of about 80,000 Jews groping after something to do whereby to justify its existence! It is not my intention here to outline any kind of program for the I. O. B. B. Nor would I belittle the value of the activities undertaken by this great order, such as the Hillel Foundation, etc. But may I be permitted to point out that whatever activity the I. O. B. B. undertakes must not be merely incidental and external to itself, an artificial means of somehow justifying its being before the world, but must rather be organic and integral, growing out of its very nature and mission. But what is its nature and mission?

Formerly when the question of the relation of Israel to the peoples of the earth was much more acute than it is today, it was natural that the order should busy itself chiefly with problems bearing on that relation. I do not mean to suggest that all is well as between the world and ourselves; that such action as the Anti-defamation work or sundry representations to the various governments in behalf of the Jewish people is no longer necessary. But I do say that the potentialities of the I. O. B. B., as containing the best human material American Jewry possesses, are not fully realized, let alone exhausted, by any such purely humanitarian activities.

The point of view I would suggest for adoption by the I. O. B. B. is the need for it to initiate a large action by way of solving the problem of Jewish life in America. That problem is, as above indicated, how to raise the standard, the general tone, of Jewish life; how to develop a finer type of Jew and Jewess; how to bring about, in a word, a rejuvenescence of the Jewish spirit to equal the golden era of Jewish Spain. Never before was there such an opportunity, and the I. O. B. B. should seize it. Its task is educational, in the best sense of that word. Has it not recognized that fact by inaugurating the Hillel Foundation for students? But if it is ready to maintain a Hillel Foundation for students, why not maintain a Hillel Foundation for mature men and women; or rather why not make of every Jew and Jewess a student of Jewish life?

The order need not fear rivalry from any other existing agency. For so far as I can see no other agency has undertaken or even envisaged such a task of adult education on a large, a comprehensive scale. Do not tell me that the synagogue is doing it. The synagogue is supposed to be doing it; but does it? I will here set down my conviction, for which I am ready to be ostracized figuratively and literally, that the synagogue in America, if not utterly bankrupt, has broken down. And I ask the I. O. B. B. to bear in mind that the Order, if any institution, can help in resuscitating and rehabilitating the Jewish synagogue by insisting through its educational work, yet to be inaugurated, that the synagogue must adopt more genuine intellectual and spiritual standards. Particularly do I ask the order to bear in mind that institutions are instruments of the spirit; and if indeed the synagogue is found to be unavailable as an efficient and honest means of Jewish rehabilitation and regeneration, then another institution must take its place: preferably the I. O. B. B., which by its organic nature and mission, by its representative character, is pre-eminently fitted to launch and powerfully carry on this inspiring work.

What is needed today is a new type of Jewish leadership—A leadership not based on money alone, although I am the last not to acknowledge the generosity of our men of means, but principally on mind, on thoughtfulness, on intelligence. And whether this higher type of leadership springs from the clergy or the laity, it matters not—it should emanate from the ranks of both, if possible; but if not, let it come from the laity. An educated laity, I mean a *Jewishly* educated laity, endowed with vision and rejecting stereotyped ways of thinking about the Jewish problem, or about any problem of life, will react wholesomely on the clergy too: it will drive the clergy from the magazine-rack in the public libraries to the book-shelves themselves. It will banish glibness and pseudo-thinking to the realm of outworn superstition; it will generate in the public mind a sane disgust with mere flippancy; it will re-establish the ancient hegemony of thought in Jewish life.

And I propose that the I. O. B. B. lead in this task of purging our life from all forged values and substitute for them the genuine coin of moral and intellectual earnestness.

We need an experiment station on a vast scale, in which the teachings of our faith shall be re-valued in the light of the accumulated and constantly enlarging experience of mankind. I have said that over and again; and I am prepared to reiterate it endlessly, until I get a hearing. Now, it is no use saying that the synagogue is the natural interpreter of Judaism and, hence, that it ought to be that station for experimentation in Jewish thought and aspiration. The synagogue is busy with little nothings instead; and the need is pressing. The educated Jew, such as I have met in Atlantic City at the convention, cannot wait till the synagogue wakes up at last: he clamors for light and leading *now*. The Jewish people in America cannot wait any longer: as I have said several times ere this, we must re-adjust our intellectual position with reference to the world's thought, or we are done for. So what I am proposing amounts to this: Let the I. O. B. B., through its lodges, form this experiment station of the Jewish spirit and reach out into the lives of Jewish men and women everywhere throughout the land. The Order can do it. It has the means. It can command the talent for such a work. The talent is to be found—I know it is. Let each lodge room become what once the old-fashioned prayer-houses were: a modern *Beth Ha-midrash* for the propagation of Jewish thought.

I am not suggesting any administrative procedure. But I am holding up the vision. I am convinced that it is possible of realization. A Hillel Foundation for *all* Jewry: why not?

VIII

THESE are Staircase-Thoughts, I said: ideas that occur to the mind on going *downstairs*. Do they come too late? Not if we hold fast to them until the next time we go *upstairs*.

Culture *and* Religion

By Samuel S. Cohen

(*Continued From Page 338*)

times appears in persons without much knowledge. Though not gifted with much learning, they may be graced with genuine refinement. They are everywhere recognized as God's own noblemen. However, culture does not overlook knowledge, any more than it can overlook good manners. It embraces technical, scientific and literary knowledge, and goes far beyond them. It is mindful of the admonition of the sage: "above all that thou guardest, keep thy heart, for from it come the issues of life." It is in this sense that Yochanan ben Zakkai accepted the view that a good heart is the highest boon of life.

At this point culture touches religion. Our sage declares: "where there is no Torah or religion, there is no culture, and where culture is lacking there can be no religion." In another connection, too, it is said: "the ruffian cannot be God fearing and the ignorant man cannot be pious." The unity of religion and culture is stressed by no faith more strongly than by Judaism. It felt that personal crudity and uncouthness and mental backwardness were detrimental to religion. It further felt that culture which—as Matthew Arnold would have it—is "the impulse in man to seek his own perfection" and religion which, in the last analysis, is "the impulse in man to seek God" supplement and complete one another. Occasionally one indeed finds apparently cultured men and women without religion and religious men without culture. In both cases the culture and the religion are superficial. The two must go together, if they are to produce beautiful souls.

"The great law of culture," according to Carlyle, is: "Let each become all that he was created capable of being; expand, if possible to his full growth, resisting all impediments, casting off all foreign, especially all noxious adhesions; and show himself at length in his own shape and stature, be these what they may. There is no uniform excellence, either in physical or spiritual nature. All *genuine* things are what they ought to be." The aim of culture is to remove all artificialities and to develop genuineness.

HUXLEY gives a slightly more concrete idea of what culture should accomplish for a person. "That man," he writes, "has had a liberal education who has been so trained in youth that his body is the ready servant of his will, and does with ease and pleasure all the work that, as a mechanism, it is capable of, whose intellect is a clear, cold, logic engine, with all its parts of equal strength, and in smooth working order; ready, like a steam-engine, to be turned to any kind of work, and spin the gossamers as well as forge the anchors of the mind; whose mind is stored with a knowledge of the great and fundamental truths of nature, and of the laws of her operations; one who, no stunted ascetic, is full of life and fire, but whose passions are trained to come to heel by a vigorous will, the servant of a tender conscience, who has learned to love all beauty, whether of nature or art, to hate all vileness, and to respect others as himself." The steam-engine theory of man notwithstanding, this idea of the culture is not only definite but lofty. It includes "instructions of the intellect in the laws of nature, under which name" are included "not merely things and their forces, but men and their ways, and the fashioning of the affections and the will into an earnest and loving desire to move in harmony with these laws."

Matthew Arnold came even nearer to our ideal of culture by speaking of it as sweetness and light and stating that it aims "to make reason and the kingdom of God prevail." In this view Culture and Religion have the common aim of refining the human soul and linking it with God. The way of attaining the goal is also common to both. It is not the method of inactivity, but of vigorous action. Man must not be satisfied with his present attainments but must ever aspire higher and still higher in the improve-

A Gentile's View *of* Prejudice

By John W. Herring

(*Continued From Page 337*)

THE Jews have faults. In common with their Gentile brethren, they have learned some of the lessons of Western civilization much too well. But this, after all, is a matter for the Jews. "Each to his own back yard." If we Gentiles tackle our rubbish piles, accumulations of long seasons of moral and spiritual sloth, the contagion will spread beyond the fence into the Jewish back yard.

The Federal Council of the Churches of Christ has established a "Committee on Good Will between Jews and Christians." What for? First of all, unfortunately, because it is needed.

But there are other reasons. Here are two: First, the spiritual integrity of Christians demands it. We are torn within by a conflict between a universal teaching of brotherhood and an exclusive practise of prejudice. "A house divided against itself cannot stand." Nor can the Christian church interested in its own structure, be careless of this inner clash between teachings and practise. Some say in effect, "The Jew will not accept Jesus; therefore he deserves the treatment he gets." We wonder. Taken literally, does not this attitude mean that we ought to countenance or promote *pogroms*, social club discriminations and other expressions of prejudice against all men, whether Jew or Gentile, who refuse to join the Christian church? I cannot locate the passage in Scripture which says: "Thou shalt love thy 'saved' neighbor as thyself." And this added difficulty: in composing the black list of the unsaved, shall we take for our test salvation by baptism, by sprinkling, by the plan of the modernist or the fundamentalist? With the profoundest respect for the man of passionate conviction, many of us feel to the bottom of our souls that we must not let our individual views of salvation jeopardize the supreme consideration of our common brotherhood.

Second, our common problems call for a unification of our ranks. Two great peoples believing alike in the Brotherhood of Man and the Fatherhood of God cannot afford to labor separately for their realization in practical terms in one society. The race question, international question, industrial question, political question, make their appeal, not to the social conscience of Jew or Christian. They appeal to Jew *and* Christian. America is wasting a share of her heritage through prejudice. The great rabbinic voices of today should be our common property. The fine Jewish passions for justice, for mercy, for peace belong to us. We have used them a little. For our own enrichment let us seek a new common life in which we can use them to the full.

Woman *and the* Talmud

By Sarah Goldberg

(*Continued from Page 336*)

could ye have learnt from me what ye did, had it not been for her. . . . . He only is rich who possesses a sensible and virtuous wife." The proud Kalba bestowed riches upon the pair, and Rachel was at last rewarded with happiness.

The classical representative of the women of the Talmud was Beruriah, wife of Rabbi Meir, who, the *Gemorah* states, studied three hundred Talmudic subjects daily and was an authority on the "clean and the unclean." Rabbi Judah, head of the academy of Tiberias, referred to her as "the wise," and accepted many of her opinions.

Beruriah's two sons died on a Friday night when Rabbi Meir was still in the synagogue. When he returned he asked for them, but she avoided answering, and they ate their meal alone. After he had said grace, she said: "Rabbi, I have a question to ask you. Years ago, some one entrusted to me a treasure. He now claims his jewels. Shall I return them?" Meir was astonished at the question. She then took him to the room where the bodies lay and uncovered them. As her husband gave vent to his great sorrow, she took his hands and, with tears in her eyes, said: "The Lord giveth and the Lord hath taken away, blessed be the name of the Lord."

WHEN we analyze the position that the Talmud gave Jewish woman, we find it not so degrading as sociologists assert. Her status as mother, wife and manager of the home was far superior to that of the highly cultured Greek, Roman and early Christian women. For though these Gentile women had more legal, economic and social rights, their position as wife and mother was so degraded, that they were unable to make use of these theoretic rights. The Jewess had more power than her theoretically free sisters, and her life was more happy and active.

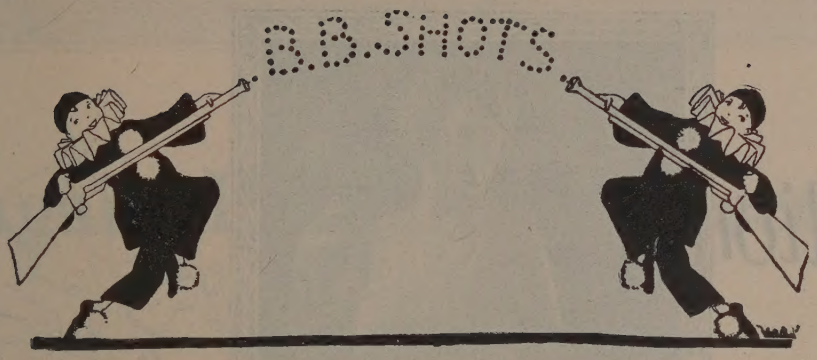
In the light of modern ideas, the Talmud does not enbody the highest moral, spiritual and intellectual theory of life. It is, after all, a product of its age, although containing moral and spiritual conceptions that have as yet not been improved upon. Considering the age in which it was written and the traditions which guided and controlled it, the status it assigned woman was neither degrading nor discouraging. It became so only when it continued to exist in modern times. Here lies the paradox of Jewish history—twenty-one centuries of living made apparently no change in their ideals and conceptions. The Talmudic laws and principles continued to function, with what baleful influence, we shall see in our study of Jewish woman in the Middle Ages.

Culture *and* Religion

(*Continued from Page 349*)

ment of his mind and heart. He must set for himself high ideals and then strive methodically to realize them. There must be a goal before him and the firm determination to reach it. These goals are largely within us. An ancient Jewish master counsels that if heroism be our goal, we must go forth and conquer our own inclinations, that if it is wealth that we wish to acquire, we must learn to be contented with what we have, and that if we wish to be honored, we must proceed to honor our fellowmen. In honoring them, we will grow honorable. These aims should be cultivated for themselves—not for the material rewards they bring. Cardinal Newman observed: "All virtue and goodness tend to make men powerful in this world; but they who aim at the power have not the virtue. Again: Virtue is its own reward, and brings with it the truest and highest pleasures; but they who cultivate it, for the pleasure-sake, are selfish, not religious, and will never gain the pleasure, because they never can have the virtue."

Both Culture and Religion call for earnestness, for the removal from ourselves of all forms of deception and all vain pride, and for bringing our hearts and minds, our desires and aims, our words and deeds into the light of conscience and of God. Thereby, we enrich our lives and crown ourselves with God's grace and glory.



COLLEGE STUFF

"How dumb is she? Why she's so dumb, when the prof told her he would give her a make-up exam, she brought along her rouge and lipstick."

—B—B—

HELP! HELP!

Miss Spinster awakened in the night to find a man in her room, but with rare presence of mind, instead of screaming, calmly commanded him to sit down.

"I want to talk to you," she said.

An hour later came a frantic ringing on the telephone at police headquarters and an anguished voice:

"There's a burglar in Miss Spinster's room at 666 Blank Street; send the police at once!"

"We'll be there in a minute. "was the reply." "Who's this, Miss Spinster?"

"No, I'm the burglar."

—B—B—

Teacher—What letter comes after "h"?

Small Boy—Dunno.

Teacher—What have I on each side of my nose?

Small Boy—Freckles.

—B—B—

A TRAVELING MAN JOKE

A traveling man put up one night at a cheap little hotel, where the thin partitions between the rooms, like the stalls of a stable, stopped half-way to the ceiling. And in the stilly watches of the night he lay awake and listened to the finest demonstration of plain and fancy snoring that it had ever been his fate to hear. It was full of weird and awful variations. Sometimes strangulation seemed imminent. Then, in the middle of a fantasia, the agony suddenly stopped—and there was silence.

From a stall nearby came a weary voice: "Thank God! He's dead!"

JUST to show that our heart is in the right place, we selected the contributions of no less than six readers for the present issue of B B Shots. Abe Weinstein, of Dallas, who writes with authority, sent "Help! Help!"; Ruth Schechner, who admits to living in Yonkers, contributed "Zero in Wit"; Mrs. Rose Cohen, of Seattle, the prayer joke; Louis Gelfand, of Montreal, the "Traveling Man (no, not that kind) Joke"; Karl Emienitove, of Ft. Scott, Kansas, the good old "Business is Business" witticism; and Rebecca B. Rosenbaum, of Pittsburgh, whose name appeals to us, the "College Stuff."

See how easy it is to win a Menorah pin, or button, for the funniest contribution! Of course you can do better. Send your wise cracks at once to the B B Shots Editor, B'NAI B'RITH MAGAZINE, *7 South Dearborn Street.*

THE CREATIVE IMAGINATION

Frances, four years old, one day came running to her mother and hid in her skirts. Mother, surprised, asked the cause of her fright.

"I was telling myself a story I was making up," exclaimed Frances, "and there were wolves in it—and—and I got scared!"—*L'Echo de Paris.*

—B—B—

ZERO IN WIT

Student—Could you tell me in round numbers what I made in the test?

Professor—Yes, zero.

—B—B—

Mountain Guide—And now here is a magnificent echo to listen to.

Tourist—Is it free?—*Der Brummer (Berlin).*

REVIVED

After a winter spent in the warmth of the kitchen, the parrot had been restored to the bosom of his family in the dining room. He showed only a scant interest in the first meal he was called upon to witness, until the bell was rung for the second course, and then his eye lightened intelligently. "Aw," he croaked balefully, "let 'em ring again!" —*London Morning Post.*

—B—B—

BUSINESS IS BUSINESS

A teacher once asked three of her pupils who was the greatest man the world ever knew, offering a prize of one dollar for the best answer.

"Abraham Lincoln!" the colored boy replied.

"George Washington!" said the Protestant.

The Jewish child thought for a minute and then answered: "Jesus Christ!"

"That's right!" exclaimed the delighted teacher, handing him the dollar. "But how did you, a Jewish boy, give that answer?"

"Well," replied the little fellow, pocketing the prize, "down in my heart I thought the greatest man was Moses. But business is business."

—B—B—

"I pay you to know your part," thundered the manager.

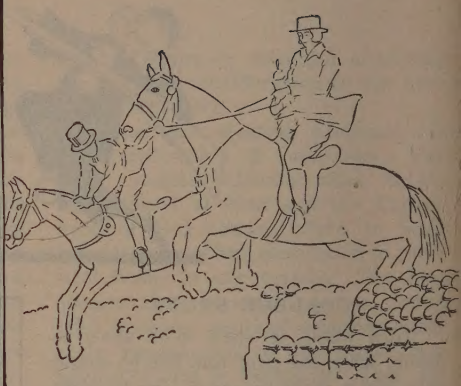
It seemed a good opportunity, and the actor pointed out that the great man did *not* pay him—there had been no ghost-walk for weeks.

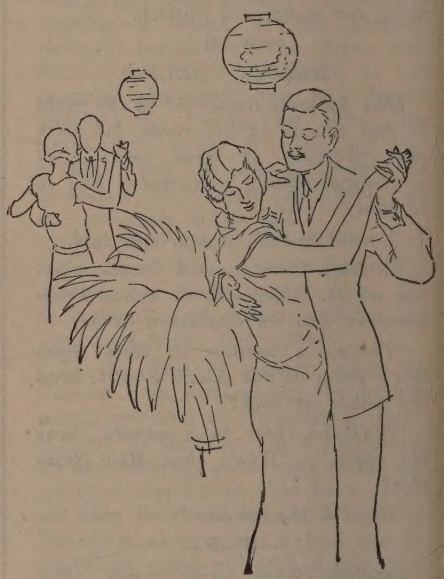
"Well, then," retorted the manager with dignity, "I owe you to know your part!"—*Bulletin (Sydney).*

—B—B—

June, 5, was reciting her evening prayers, while the rest of the family listened with smiling faces in the adjoining room. When the prayer was completed, Melvin, 7, turned to his mother and said: "She left out some words, but God will think she is cute."

Slim Perfection





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Every five years or so it has been Packard's privilege to make some revolutionary advance for others to follow.

Now, having exhausted present possibilities in power and smoothness, Packard announces improvements of an entirely new nature:

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(2) *Greater motoring comforts.*

Packard has long known that it has not been enough to design well and to build well. It remained necessary to find some way to protect the workmanship and material built into fine cars.

This has now been done.

The thousands who have taken delivery of new Packard Six and Eight cars during the past few weeks know this to be true.

They have found built into their cars a veritable insurance policy against the undue wear and annoyances that come from lack of lubrication.

They have found the Motor Oil Rectifier and the Chassis Pressure Lubricator, a combination not to be had in any other motor car in all the world.

They have found that motor oil life has been multiplied by five; that they need to change oil but four or five times a year, and that their motors are now almost human in caring for themselves.

They have found that they may lubricate the chassis in less than one second of time, the pull of a plunger forcing oil to the 45 points requiring regular attention.

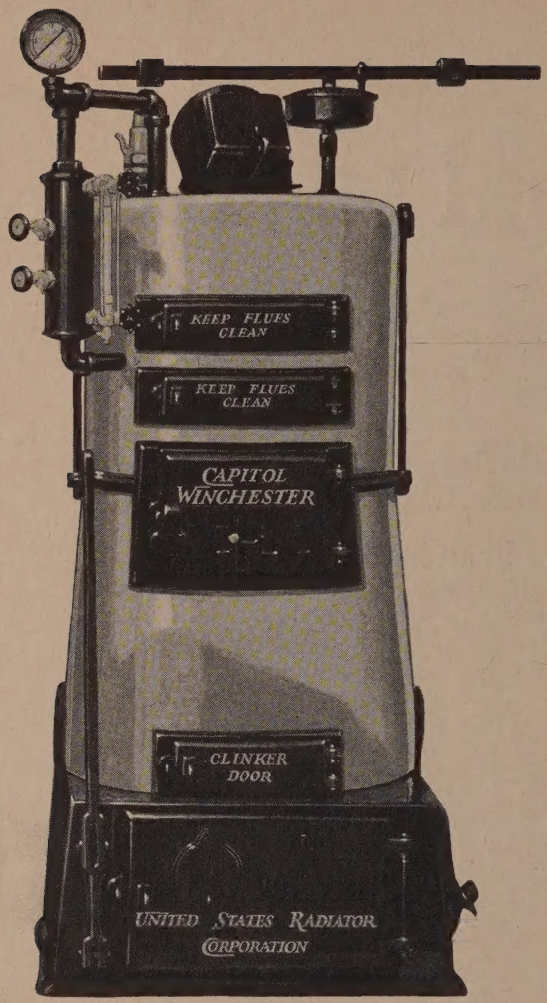
They have found new comfort features; notably an ease of steering and wider and even more luxurious enclosed bodies.

For example, the enclosed models of the Packard Eight have the widest and roomiest bodies offered on any motor car.

They have found that the utmost in beauty, distinction and comfort is now combined with an easy ability at least to double the mileage life of their Packard cars.

And Packard has found that now, more than ever, Packard should say—

Ask the man who owns one



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